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CHRONICLE

Turkey.—It is difficult to reach the truth about last week's upheaval in Constantinople. Still our information from that quarter throws light on the situation which obtained before the uprising, though the actual condition is not yet clear. Apparently the Young Turks had made the mistake of not taking due account of the religious fanaticism of their countrymen. The palace party played a desperate game to discredit the Young Turks and to bring about the repeal of the constitution. The common soldier is neither politician nor yet theologian. Believing, because he was told, that the Mohammedan religion was in danger, the raid on Parliament was the result. Reports from Constantinople already affirm that the game has failed; suspicion is already taking root among the mutineers that they have been humbugged and they are expressing aversion at being induced to play a political rôle. The soldiers are said to be deserting the barracks, and resistance to the troops that are marching upon Constantinople to restore the Young Turk regime is not thought of. It grows daily more apparent that the Young Turk party is to control affairs at Constantinople; the country is with them, and because, having met a sudden and seemingly far-reaching crisis with ability, courage and restraint, they have proved that they are qualified to rule.

Meanwhile the Sultan, Abdul Hamid, has allowed racial and religious hatred to be stirred up in order to have a pretext for crushing revolution by massacre and civil war. The pitiful story of Adana, where, as in-

formation from the Armenian Patriarchate tells us, massacre and pillage have gone on uninterruptedly for three days, is the bitter outcome. Despatches from this district say that several thousand people have been killed, among them two American missionaries. French and English warships have been hurried to the rescue, and it is to be hoped that quiet will be soon restored. Civil war in Turkey, necessitating the interference of European powers, would be a signal for greater danger than the late Servian scare.

Adana.—The scene of massacres is a diocese of Armenian rite in Asia Minor (Asiatic Turkey). To-day the Armenians of Adana are divided into Gregorians, Catholics and Protestants. For the Gregorians, it is the centre of one of the fourteen or fifteen districts governed by the Catholicos of Sis; he is represented in Adana by a bishop. For the Catholics, there is an episcopal see at Adana. As regards Protestants, Adana is a mission station of the Central Turkey Mission of the American Board of Commissioners for Foreign Missions (about 1,000 members). The Reformed Presbyterian Church (U. S. A.) holds it as a missionary station attended from Tarsus. There are, moreover, at Adana some Maronite and Syrian merchants and some Europeans employed in various capacities. The total population amounts to about 45,000 inhabitants during the two or three months when the decortication and the cleansing of cotton attract a great many workers. During the rest of the year the population does not exceed 30,000 inhabitants, viz: 14,000 Mussulmans, 12,575 Ar-

menians, 3,425 Greeks, and a few others. There are in the town 18 mosques, 37 *medresses*, and 8 *tekkes*, 2 Armenian churches, 1 Latin church, 1 Greek church, and 1 Protestant church; 29 Turkish schools, of which 28 are elementary schools and one is secondary, 2 Greek schools, 1 Armenian school, 1 Protestant school, and 2 French educational establishments—one for boys, directed by Jesuit priests, the other for girls, under the Sisters of St. Joseph of Lyons. The latter includes a day-school and a boarding-school. This information is taken from the "Catholic Encyclopedia."

A private letter, from Father Jouve, who lives at Adana, says the province contains from five to six thousand schismatic Greeks, 1,500 Protestants, and as many Catholics of the different Oriental rites. As Adana is situated in a fertile plain, where cotton grows to perfection, some fifteen cotton carding factories, three spinning and two weaving factories have sprung up. The Catholic rites have in this large town four poor chapels which, if rolled into one, would not make a presentable church. The Jesuit chapel, in particular, is far too small for the faithful who attend: 144 square meters for four hundred boys, five hundred girls, and the grown up people of the Latin and Maronite rites. On Sundays there are several Masses, at each of which the chapel is always crowded to suffocation.

In the Italian Chamber.—The strength of the constitutional Opposition has decreased from 54 to 42; the Radicals increase from 34 to 44; the Socialists increase from 26 to 41; the Republicans from 20 to 23. The most notable feature of the elections has been the capture of all the large cities, Rome, Bologna, Florence, Genoa, Turin, and Venice by the *bloc* party, composed of Radicals, Socialists and Republicans. The burden of the *bloc* speeches at the opening of Parliament was to taunt the Government with having been elected by the Catholics. "You are prisoners of the Clericals," they shouted. As a matter of fact the ministry owes its majority to the support of the Clericals, and that majority is sincerely opposed to any anti-clerical legislation. President Giolitti confessed as much in the chamber when he said that not even the Socialists had dared make the question of divorce an issue in the elections. A discussion on lowering the import duties on wheat brought out the fact that while Italy produces less wheat than it consumes, it makes more wine than it can use or export. It was resolved that steps be taken to encourage the growing of wheat in regions where there is an over-cultivation of vines.

The Tariff.—During the week the tariff has engaged public attention to the practical exclusion of other domestic interests. The Payne bill as modified by the House was laid before the Senate on April 19, having been held ten days by the Finance Committee, to which

it was referred after the vote in the House on April 9. The discussion of the bill thus far makes clear that party discipline is likely to be better conserved in the Senate than in the House. Senator Aldrich, opening for the Republicans, outlined the stand apparently to be taken by that party in the Senate. In a carefully prepared address which he read, the Chairman of the Finance Committee explained that the bill reported by the Committee, when taken in connection with the internal revenue taxes and other existing sources of revenue, will produce sufficient revenue to meet the expenses of the Government without the imposition of additional taxes. In detail he affirmed that the Senate bill would give \$345,000,000 from customs annually. Claiming that there was possible an additional revenue of \$5,000,000 hitherto lost through undervaluation, he argued that if Congress would enforce a proper and necessary policy of retrenchment and economy a surplus over all expenditure could be assured by 1911, and all need would be removed for "onerous" income, inheritance, dividend, and other special taxes. The Democratic taste was satisfied by a more popular speech from Senator Daniel, who followed the lines of old-time Democratic doctrine, arraiging the general policy of Protection.

An Income Tax.—How to insure the sum of nearly \$1,000,000,000 which the government must have every year, whilst at the same time keeping the promise made to the people in the platforms of last autumn to revise the taxes burdening them, is a question interwoven with the discussion of the new tariff bill. Senator Aldrich is openly opposed to the levying of new special taxes, and most of his party are with him in his stand against an income tax. Some of the western Republicans and the Democrats of the Senate appear to be of opinion that such a tax is needed; in fact, Senator Daniel has proposed an amendment to the tariff bill taxing the dividends of corporations; Senator Bailey, an amendment taxing the incomes of individuals, and Senator Cummins is conferring daily with his group of "progressive" western Republicans in the hope of agreeing upon an income tax amendment which will be supported by themselves and all Democrats.

The Patten Wheat Deal.—In the country at large the struggle over wheat on the Chicago Board of Trade has developed considerable feeling. Mr. Patten, the Evanston millionaire who is manipulating the deal, denies that there is a corner in wheat. He affirms that he has never had over 10,000,000 bushels of May wheat and that the present high prices are the natural result of scarcity of the staple in the world's markets. The traders opposing him declare that only a corner could make the present price of wheat \$1.25. They add that Patten had at least 25,000,000 bushels of wheat and that he has made at least \$5,000,000 on the deal thus far. Whatever be the truth in the matter, the phase of the struggle inter-

esting the people is this: the price of flour has increased twenty-five per cent., the price of bread May 1 will increase twenty-five per cent., and the size of loaves already has decreased twenty-five per cent. The millers of the country are coming in for strong criticism for their action in raising the price of flour. There were, on April 1, 1,923,000 barrels of flour in the United States and Canada. That this flour was made out of wheat that cost less than a dollar a bushel is the charge made. Since the recent quick advance in price the millers are accused of raising the price of flour \$1.30 a barrel over the legitimate profit based on the price at which they bought the wheat. It is held that the raise should not come until the millers buy the high-priced wheat. So far they have not bought it.

Local Government in Spain.—The most important bill now under discussion in the Spanish Chamber is that providing for Local Government. The measure tends to administrative decentralization and thus gives some satisfaction to the Catalans. From the first the members of the Liberal Party, under Moret, and the Democratic, under Canalejas and General Lopez Dominguez, have been declared enemies of the scheme. But the most signally displayed hostility has been that of certain Liberal periodicals. The truth is that the Liberals have good reason to fear genuine decentralization, since it involves serious danger to their political and administrative preponderance. The discussion of the first portion of the bill, which deals with municipal administration, is now proceeding slowly in the Senate.

Events in France.—The apologists of M. Briand will no doubt profit by the appearance of his book, "*La Séparation*," a collection of all his speeches on the Church question, to insist that the law is justified in its results, to point out that public worship continues undisturbed, and to claim that if the Church has suffered material losses the fault is all her own. But what they will beware of pointing out is that the Church has accepted material ruin as the price of all that is left to her, namely, freedom of worship, for the law framed by M. Briand and his colleagues was a law of slavery. The price of freedom has been an annual budget of 32,000,000 francs, 30,000 presbyteries, 250 episcopal residences and seminaries, and vested funds for pious uses to the amount of more than 400,000,000 francs, which have been confiscated by the government. During the separation crisis there was a falling off in the number of religious vocations, but once more the horizon is brighter, and the young men now presenting themselves are nearly all from the upper or middle classes, bringing with them the influences of wealth and position. The priest is no longer a mere government official; his field of action is wider and his freedom untrammelled. It has been remarked by M. Bertillon, Director of the Statistics Bureau of the City of Paris, that during the past two years the

number of civil funerals has decreased; and the priests report an increase in the Baptisms and First Communion during the same period. That anti-clericalism is only on the surface in the provinces is evidenced by a comical incident at what was to have been a civil funeral of a Toulon socialist. It is customary there to have singing at funerals, and as the body, without priest or prayers, was carried through the streets, the cortege chanted the "*Requiem æternam dona ei Domine*." Twenty times over it has happened in Brittany that civil magistrates who have not dared allow the priest to assist at the funeral of one of their employees have been most careful to mumble an "*Our Father*" and sprinkle holy water over the grave.

A Notable Election.—Dr. Carl Lueger, the "uncrowned king of Austria," as he has been not inaptly called, has been elected burgomaster of Vienna for the seventh time. The term is six years. The burgomaster is elected by the City Council of 150 members. Of these 130 cast their ballots for Lueger; the other 20 turned in blank ballots. Lueger made an eloquent speech of acceptance, in the course of which he thanked the opposition for not opposing him, and said he felt that he could at least conclude from their action that his work as burgomaster for the last twelve years had not been to the detriment of the city.

The history of Lueger's seven elections to his present post is of unusual interest, for it is the history of one of the greatest victories over graft and corruption in the records of modern municipal politics. After a splendid fight for purity of government for more than fifteen years, he was elected burgomaster in May 1895, but resigned because he could not command an absolute majority in the Council. He was at once elected a second time, but again declined, whereupon a deadlock ensued; the Council was dissolved by the Emperor, and the city was governed by an Imperial Commissioner. In September of the same year his party was returned with a two-thirds majority and Lueger was again elected and he accepted. But he had powerful political enemies in higher places who induced the Emperor not to confirm the election. This action caused a political storm, with the result that fresh elections took place in 1896, with still greater success for Lueger and his party. Once more Lueger was elected burgomaster. This was for the fourth time. But his enemies were still powerful enough to induce the Emperor to ask Lueger to demonstrate his loyalty by resigning, which he did. One year later he was elected for the fifth time on April 8, 1897. He was elected a sixth time in 1903. During his administration the city has been transformed architecturally, administratively and morally, until from a city thirty years behind the times it has become one of the most beautiful capitals in Europe. It is now the "*Kaiserstadt*" in deed as well as in name. Dr. Lueger, as is well known, is a fervent Catholic, fearless in his profession and practice of the Faith.

Peace with Serbia.—In his speech accepting the burgomastership of Vienna, Dr. Lueger expressed the pleasure of the Austrian people at the outcome of the trouble with Serbia. The people desired peace and they rejoiced that peace had not been broken. One result of the negotiations had been to show Emperor Francis Joseph as a man of peace. A further result had been to emphasize the loyalty of Germany to Austria.

The formalities culminating in the announcement that Serbia had withdrawn her claims began in Belgrade on March 30. On that date the ambassadors from England, Germany, Russia, Italy and France presented the collective note of the Powers to the Servian Minister of Foreign Affairs, Milovanovic, whose acceptance of it assured the continuance of peace. On the following day, March 31, the Servian minister in Vienna, Simic, presented Serbia's declaration to Baron Aehrenthal, Austria's Foreign Minister, who received it with words of friendly satisfaction. Therein Serbia declares that by the occurrences in Bosnia her rights have not been affected, and that accordingly she will agree to whatever the Powers shall determine with regard to Article 25 of the Berlin treaty, which was declared violated by Austria's action. Further, Serbia withdraws her protest and opposition expressed last October, promises to change her political relations with Austria-Hungary and enter into friendly communication once more. As a pledge thereof she will reduce her army and its equipment to the proportions it had in the spring of 1908, will disarm volunteers and prevent all further mobilization.

The immediate effect in Serbia was one of dissatisfaction. It is felt that Serbia has been disgraced. In Austria there is a strong inclination to withhold judgment over Serbia's sincerity until her attitude towards a commercial treaty with the monarchy becomes clear. Satisfaction is felt over the manifestation of a preponderatingly pro-Austrian sentiment in Montenegro. It is further considered certain that the Russian minister, Iswolski, who was thought to have been urging Serbia against Austria, will be displaced.

Jubilee of Dr. Porsch.—The President of the Centre Party of the Prussian State Parliament has celebrated his silver jubilee as Representative. Dr. Felix Porsch has for twenty-five years represented the same electoral district. As a distinguished lawyer he holds a high position in the administration of the diocese of Breslau and is a papal Chamberlain. In parliament he has been for many years first vice-president.

In his speech at the jubilee banquet, he said among other things:

"When a young student, I was, in 1871-2, a member of both houses as lobbyist; I mean I was in the lobby when Bismarck launched his most violent personal attack on Windthorst and demanded of the Centre to exclude him. Windthorst, after the close of business, rose for 'personal

remarks.'" The president of the house had sent him word that he might speak as long as he liked, the house had tact enough not to interfere, and so Windthorst made the longest "personal remarks" on record in the whole history of the house. I was also present on the following day, when Mallinckrodt, in the name of his party, declared that the Centre would never give up 'the Pearl of Meppen, which had found in the Centre Party its right setting.'

"Those were times of open cruel warfare, but our own are in a way more difficult. In those days one course alone was the right one, in ours there are often many courses that may be considered right, and it is difficult to find the one that will justify the confidence placed in us by our constituents."

Champlain's Tercentenary.—The St. Vincent de Paul Society, of New York City, has chosen for the subject of its annual public lecture this year an ideal Catholic layman and one of our great historical figures, Samuel de Champlain. His character and achievements will be the theme of a lecture to be delivered by the Rev. Thomas J. Campbell, S.J., at Carnegie Hall, Sunday evening, May 2, in aid of the funds of our great confraternity of lay charitable effort. Father Campbell has devoted much study and research to his subject, and has brought to light many interesting facts in the life of Champlain hitherto unknown. The lecture will also have a special interest because of the celebration in July next of the tercentenary of Champlain's discovery of the beautiful lake which still bears his name, a celebration in which New York, Vermont and Canada will jointly take part, and which will be the feature of the coming season at the Catholic Summer School.

Educational Conference in Atlanta.—A three days' conference was held in Atlanta last week by representatives of the Southern secular universities and schools and several educators from the North. R. C. Ogden of New York presided. The trend of the speeches and resolutions was towards the increase of efficiency in schools of all grades, by securing the advice of educational experts, the co-operation of elementary schools, high schools, colleges and universities, and more generous financial assistance from the federal government. St. Clair McKelway assured the South that the North was willing to co-operate with and through Southern educational organizations, being quite satisfied that the Southern people were dealing wisely with the colored race, just as the North itself would do under like circumstances. Dr. C. L. Coon, of South Carolina, proved statistically that the negro contributed to the school taxes somewhat more than he got from them.

Dr. Hise, of Wisconsin University, said that education should solve the material as well as spiritual problems of life. This was the only indication through the whole conference that education had any direct concern with spiritual or moral issues.

QUESTIONS OF THE DAY

Situation of Christians in Turkey

A communication to AMERICA from Auguste Davier, who has had several years experience as a missionary teacher in the Ottoman Empire, shows that the present troubles in Turkey have been foreseen for some time.

Turkey has enjoyed its Constitution seven months and has had four months and a half of parliamentary life. As was to be expected, this new order of things has served to rend the veil that hid the sores of the Empire, rather than to cure them. Hitherto foreign journalists and novelists who wrote about Turkey, visited especially the seaports, where, thanks to the presence of a great number of Europeans, the situation was relatively bearable, and particularly in Constantinople, where visitors, seeing a privileged city exempted by the Padishah himself from military service and from a part of the taxes, forgot the rest of the country and formed a too favorable estimate of the Turkish Government. But now the Ottoman press lays open all the grievances, failures and corruptions. The House cannot find the necessary time for hearing and discussing the complaints of its members. Greeks and Bulgarians of Macedonia attack each other. The Yemenites reveal the extortions of government officials. Then there is famine in Anatolia and disorder in Hauran. But the greatest of all grievances—one that dwarfs into insignificance the difficulties with Austria and Bulgaria—is the money deficit, an endemic disease in all Moslem countries, and incurable except by foreign financial help. The Ottoman House has officially recognized that the Christians have the same civil rights as the Mussulmans. This is nothing precisely new: for the old régime always employed some Christians, as, for instance, during recent years, a Maronite vizier; and Egypt, which has no Constitution, has a Copt at the head of its ministry. The parliament of 1908 adopted the Sunday rest, as the parliament of 1876 had done before it. Nevertheless, Greeks and Armenians complain that their electoral rights have been violated and that the elections have not given them their proportionate representation. In point of fact, the Mussulman majority is overwhelming, and this bodes ill for Christian interests.

In the provinces the ever smoldering hatred against Christians breaks out every now and then into deeds of violence. When lately in Constantinople an Old Turk plot was unearthed it was found that the conspirators counted on thousands of accomplices all over the Empire, especially the Mollahs, ready to preach the enslavement or even the massacre of Christians. At Beyrout a number of Mussulmans took forcible possession of the seats in a French company's railway train, and in spite of the protests of Nazim Pasha, who was present, and who is generally feared for his justice and intrepidity,

they had their free ride: for they deem themselves the owners of everything in the country, railways included. At Yabroud, north of Damascus, the Christians, who are one-third of the seven thousand inhabitants, were attacked because they rang a school bell. Formerly the ringing of bells was forbidden throughout the Empire because they drown the voice of the muezzin and because it is a distinctly Christian custom. Now, however, the ban against bells has been raised. But there are Mussulmans at Yabroud who want to revive the old law. At the beginning of last January a Christian schoolmaster having replaced a small school bell by a larger one, capable of being heard at a greater distance, many notable Mussulmans took this as a provocation and organized an attack on the Christians in which a local constable was killed. It is only fair to the Turkish Government to add that in all these cases it honestly tried to restore order and mete out justice.

But things do not always end so happily, and it is impossible that they should, for that would suppose a government not only perfectly honest, but able to command obedience. The fact is that the Turkish Government does not establish order everywhere. This would be extremely difficult, for there is more disorder now than there was under the old despotic rule. The army is altogether unable to cope with local revolts and troubles in many directions. Troops are called for against the Kurds in Dersim and in Mesopotamia, on the frontier of Persia, against the Old Turks of Cæsarea, and in Macedonia. In Constantinople, Medina, Mossoul and elsewhere, they are needed to quell the revolts of the garrisons themselves.

The House does not work smoothly; the Old Turks have boasted that they will restore the old order of things. It is impossible to foresee the result of a violent rupture between the members of parliament, for example, a conspiracy of the Old Turks to abolish the Constitution, or a counterblast of the Young Turks to uphold it. Heretofore the periodical revolutions in Constantinople during the past three centuries, often accompanied by despotism or even murder of sultans and grand-viziers, and by massacre in the streets, have had hardly an echo in the interior of the Empire. But this would not be the case now that the Young Turk movement has awakened and stirred to their depths the Ottoman provinces. What then would become of the Christians whose position and civil rights constitute one of the burning questions that divide the Mussulmans? May we not see once more the terrible days of 1860 or 1896? Many fear so. On the other hand, in many places the Christians are arming, a thing they were formerly forbidden to do. Moreover, a part of the regular army, of the officers at least, would be ready to defend them.

Taking all in all, then, the future is uncertain and threatening. And yet we cannot deny that the Constitution has realized a certain progress in that Christians are now officially on a par with Mussulmans and need

no longer truckle to the disciples of Mohammed, although this advantage is offset by the development of an infidel press and of freemasonry, which the Young Turks themselves abhor. Albeit there is little hope of converting them immediately to Christianity, still it is a great gain to note that a goodly number of the better educated Turks are beginning to lose their fanaticism and to reject principles which were an integral factor in their religion, and even go so far as to acknowledge that the Koran is an enemy to all progress. Doubtless it is better to be a sincere Mussulman than an atheist. But Islam is, as against the spread of Christianity, so formidable an obstacle, so immovable a block, that one cannot help rejoicing to see it, at long last, show signs of breaking up.

Mr. G. K. Chesterton's "Orthodoxy"

In Mr. Chesterton's recent writings we witness a phenomenon which a less than a prophet might have predicted had he taken the trouble to analyze the tangled skein of modern thought in the past decade. Speculation has run rife in many guises, and, though pursuing various channels, has found a common issue in the futile conclusion that man is a self-sufficient being—the gist of the creed which is called Humanitarianism. Against it the facts of life and the elemental needs of human nature beat in a violent reaction. Mr. Chesterton voices this reaction in a startling and original way. He himself came by the road of negation (out of the agnostic house of bondage) to a positive appreciation of the universe. This process he unfolds for us in his latest book, "Orthodoxy," his apologia for his conversion to Christianity. In a prior work, "Heretics," he broadly assaulted the Moderns in a series of criticisms none the less scathing for all their lightness of touch and their brilliant humor. In "Orthodoxy" he posits his own philosophy with a compelling power, and with an originality, which even if they do not convince his most stubborn opponents, cannot fail to startle them into a just admiration.

Mr. Chesterton's contention is that a right view of the meaning of the universe is the one essential thing, whereas this is the one thing that modern thought has thrust aside as of little consequence. "A man's opinion on tramcars matters: his opinion of Botticelli matters. Everything matters—except everything." Doctrines do not influence conduct is the modern dictum. But doctrines do; nay, they are the very roots of conduct, insists Mr. Chesterton. Men's creeds are the determinants of their civilizations. To deny the ethical validity of creeds is to saw the limb from the trunk with the sawyer at the outer end. Mr. Chesterton's basic thought in "Heretics" is that "the question is not whether the theory of the cosmos affects matters, but in the long run whether anything else affects them." In "Orthodoxy" he lays down as "the actual fact that the central Christian theology (sufficiently summarized in the Apostles' Creed)

is the best root of energy and sound ethics." The theme of the book is to show how he arrived at the conclusion. He started out, he tells us, on a quest of truth, which should be all his own truth; and as he proceeded on his voyage he found that every truth he hit upon, was not only not his own truth, but somebody else's truth and a very old truth at that. He was like his own imaginary Englishman, who, starting out to discover a new island in the South Seas, discovered England. Mr. Chesterton discovered Christianity.

In the chapter which he entitles "The Ethics of Elfland," for even in his titles is Mr. Chesterton a paradoxer, he tells us that he found the full flood of the thought of the age set directly against some of the elemental emotions which he had brought with him from the nursery. These had taken deep root in his nature and had settled into convictions. He had felt from his childhood that the world does not explain itself. Modernity said it did, but the modern explanation which made it a machine did not adequately account for it. Behind the world there must be someone who runs it. It was a work of art, and, in spite of its defects, beautiful; therefore there was an artist. Life was a gift which man held on a condition, as happiness in the old fairy tales is held on a condition: "You may live happily with the King's daughter if you do not show her an onion." Lastly he felt "that in some way all good was a remnant to be stored and held sacred out of some primordial ruin. Man had saved his good, as Crusoe had saved his goods; he had saved them from a wreck." These, he tells us, were the soils for the seeds of doctrine.

When he analyzed the various assaults upon Christianity, he found them contradictory. It was as if a number of people had offered conflicting criticisms of a man; one said he was tall; another, short; one declared him black; another, white; one, lean; another, fat. A queer man, was Mr. Chesterton's conclusion. Further reflection led him to the thought that possibly the queerness was more in the critics than in the object under criticism. The critics were singularly unanimous against the man, but startlingly at variance about him. He forthwith scrutinized the man and his history, and found that it was the man who was normal and the critics odd; the man sane, the critics wildly fantastic. The more he read the critics, the more rapidly was he driven to the conclusion that the balance of truth lay with the Church. After reading the last atheistical essays of Robert Ingersoll he put down the book, he tells us, with the profound feeling: "Thou almost persuadest me to be a Christian." Pursuing his investigation to the end, Mr. Chesterton did become a Christian, and it was the perusal of agnostic literature that led him to the embrace of truth.

Mr. Chesterton is essentially a fighter. He likes things to come to a point, swords, for instance, he tells us. He handles his weapon glitteringly, with a smile and a jest, but none the less vigorously and fatally. His play of wit and humor is marvelous. It might be called a display—

almost. But the manner is the man in his case particularly. His originality lies in his way of putting the truth in a startling paradox, whose explication becomes a brilliant array of moving pictures, graphic and striking. Withal when he comes to his point it is found to be simple common-sense, the obvious balance of truth. His vitality, his *joie de vivre* is his dominant quality. Serious though it may be, there is no reason to take life solemnly or morbidly. He finds the world a delightful place, and the vexed and insoluble problem which the Moderns have made of it, he will have none of. Their dreadful ghosts are to him simply bogies conjured out of an insane perplexity. Life is a gracious gift, for which he is grateful to the Giver. Its happiness hangs on a condition, for which he is sheerly thankful. As he puts it: "We have no right to look a winged horse in the mouth."

To say that "Orthodoxy" is a brilliant apology for Christianity is but half-praise. It is an original and even profound exposition of its subject; original in its method, profound in its insight. It gives us no new truths, but it does present the old truth in a new way. Its brilliancy and its novelty carry it where a sedate method would fall short. In it we have a paradox which may well confound the Modernists. While they have been endeavoring, in an overwrought anxiety, to square the Church with the vagaries of modern science, Mr. Chesterton has smashed his way out of the crazy labyrinth of its confusions into the wholesome refuge of Catholic sanity. While they have been ignominiously parleying with the enemy he has ridden triumphantly through their bewildered phalanxes with flashing battle-axe, and with the ancient war-cry on his shouting lips.

CONDÉ B. PALLEN.

The Census and the Churches

For many years the lack of accurate statistics of the Catholics of the United States has been a theme of constant complaint, and a serious drawback to the historical student desirous of recording the progress of the Church here and its bearing on the deductions of political economy to be drawn from the tables of the religious census. In 1907 an arrangement was entered into between the U. S. Bureau of the Census and Archbishop Glennon of St. Louis, acting for the hierarchy, by which he was to serve as the official enumerator of the government and supervise the collection of a Catholic census. There is present evidence that the figures which the Washington officials intend to publish in the early future, as the result of this enumeration, will not be an accurate presentation of the number of Catholics in the United States.

It will be remembered that when the annual Catholic Directory was ready for publication last January, the Wiltzius Company of Milwaukee, its compilers, sent out the figure of 14,235,451 as the total of the Catholics in the United States. This was printed as an item of cur-

rent news in almost every paper in the country. It did not, however suit the peculiar views of the American correspondent of the London *Times*, who, in a letter to that paper, made charges of glaring unfairness and dishonesty against these figures. It happened His Grace Archbishop Ireland was then abroad, and he immediately wrote to the *Times* a letter, which was printed in the issue of February 13, controverting the statements of its correspondent, and this is what he said:

"The figures given out by the 'Directory,' it should be at once remarked, are not the 'Directory's' own finding. They are those furnished by the Most Rev. Archbishop of St. Louis to the National Bureau of the Census at Washington, under instructions received from the National Bureau itself. . . . It was agreed between Mr. S. A. North, director of the National Bureau, and the body of the Archbishops, that the Metropolitan of St. Louis should have the matter in hand, and by putting himself into communication with every Bishop and every parish priest, obtain for the Bureau an exact estimate of the Roman Catholic population, so far as possible, upon such basis and through such calculations as Mr. North himself should have previously approved."

The basis adopted was this:

"Those shall be reckoned as Catholics who, baptized in the Church, whether in their infancy or in their later years, still profess to be Catholics, not having since their baptism withdrawn from the Church, either by open act of apostasy or by conduct impliedly tantamount to a renunciation of the Catholic Faith—mere infrequency, however, in attendance at Mass or at the Sacraments not constituting such renunciation."

"In other words, those and those only were to be enumerated as Catholics who, baptized in the Church, continue to make profession of the Catholic Faith. These were the instructions formally and plainly written to the several bishops and parish priests; these are the instructions to which bishops and parish priests gave obedience in their enumerations of the Catholic population within their respective dioceses and parishes."

To this the *Times* has replied by a statement from its correspondent that the Bureau of the Census has informed him that it will reduce the figures of the Catholic Census by fifteen per cent. A representative of AMERICA, taking this last statement of the *Times* correspondent, has asked the Director of the Census if it were true, and on what grounds the accuracy of Archbishop Glennon's figures was questioned. His answer was:

DEPARTMENT OF COMMERCE AND LABOR,
BUREAU OF THE CENSUS,

WASHINGTON, APRIL 2, 1909.

DEAR SIR:—

I am in receipt of your letter of March 29th, making inquiry as to the basis of membership in the Roman Catholic Church. In response thereto, I take pleasure in furnishing you with the following statement concerning the basis agreed upon by the Committee of Archbishops appointed to co-operate with this office in the collection of the statistics for that denomination, and with Archbishop Glennon, who acted as the representative of this office in the conduct of the work:

In the collection of the statistics of religious bodies, the pastors and clerks of the individual church organiza-

tions were instructed generally to include in answer to the inquiry concerning communicants or members, "all who are entitled to participate in the ordinance of communion in those denominations which observe it, and all members in other denominations."

So far as the Roman Catholic Church is concerned, it was suggested in the first letters sent out (in the latter part of 1906) to the Archbishops and Bishops, that it might be necessary for the pastors, instead of reporting the "population," to give the number of communicants, as would be done in the case of other denominations, the language used being as follows: "In order that the statistics of all the denominations may be uniform it will be necessary to request the Roman Catholic Church to accept the census basis, and report the number of communicants, instead of reporting the 'population.' This was the method adopted and assented to by the Church in 1890. At that time, however, the number of communicants was estimated on the basis of population, the rule adopted by the prelates of the Church being to take eighty-five per cent. of the population. Inasmuch as, according to the present plan, the card containing the inquiries will be filled out by the pastor or clerk of the individual church, it is presumed that the actual number of communicants can be given." It was stated in the letter that any suggestions on this point, as well as on other points, would be welcome.

In a letter addressed to Cardinal Gibbons, October 27, 1906, his attention was called to the different methods adopted by the different dioceses and parishes in estimating their membership, and he was asked whether all could not be induced to have one and the same basis for their enumeration. The question was put to him whether the proper basis for census purposes would be the number of communicants, that is, of those who are entitled to commune [Catholics would say "to receive Communion." *ED. AM.*] (This letter was sent to Cardinal Gibbons at the suggestion of Archbishop Ireland.)

In a letter to Archbishop Ireland, under date of December 11, 1906, he was asked as to what decision had been arrived at in regard to the basis for reporting the membership of the Roman Catholic Church.

To these suggestions and inquiries no direct reply at that time was received, but at a meeting of the Archbishops, held in this city, April 11, 1907, in regard to co-operation with the Bureau of Census, the following, among other recommendations, were adopted:

"The Committee advises that in this letter (to be sent to the Bishops) determination should be made of those who are to be regarded as Catholic for the census enumeration, and suggests that they should be regarded as Catholic, who, baptized in that faith, have not formally, by word or act, renounced it.

"That the Catholic census as reported by the various dioceses include also the children and infants baptized, as has been customary. Advice may be made to the United States Census Bureau that, if it does not wish to include the children in this enumeration, fifteen per cent. deduction from the Catholic census may be made as representing children."

In view of these recommendations, it was suggested to Archbishop Glennon, in a letter sent to him May 1, 1907, that the pastors be instructed to uniformly report the total number of baptized persons (including children and infants), leaving it for the Census Bureau to make the deduction of fifteen per cent. as suggested. In reply to this, contained in his letter of June 17, 1907, Archbishop Glennon says: "The letter to the pastors in regard

to enumeration of the numbers of the parishioners, including the children and infants, and then your purpose afterwards of deducting fifteen per cent. in order that the statistics of the Catholic Church may be consistent with those of other denominations, is altogether satisfactory."

In keeping with this plan, the circular letter, signed by Archbishop Glennon, and sent to each pastor in connection with the schedule and general instruction concerning the method of reporting the membership, says: "In answer to inquiry 13, communicants or members, please report the total number of baptized persons (males and females), including children and infants."

The returns for the individual church organizations in the several dioceses and archdioceses with respect to membership were made, therefore, in accordance with this special instruction, but a deduction of fifteen per cent. has been made in this office in accordance with the understanding as hereinbefore stated.

Trusting that this will give you the information desired, I am,

Very sincerely,

Enclosure. (Signed) S. A. NORTH, Director."

The "enclosure" is the official circular of the Department of Commerce and Labor, dated December 26, 1906, which states that this religious census is taken "in accordance with the provisions of the Act of Congress approved March 6, 1903," and that "a full and accurate census of religious bodies in the United States is desired." In the list of explanations and instructions that accompany this circular, "Inquiry 13" says:

"By 'communicants or members' is meant all who are entitled or privileged to participate in the ordinance of communion in denominations which observe it, and all members in other denominations, such as Unitarians, Jews and Friends."

THOS. F. MEEHAN.

Gervase Elwes and the Oratorio Society

Last year the Oratorio Society of New York made an effort to produce "The Passion according to St. Matthew," of Johann Sebastian Bach. In its thirty-five years of previous existence the society had done much for the highest forms of musical art, conquering many formidable difficulties; but it approached this greatest work of the most famous master of modern music in a spirit of high enterprise wisely tempered with caution. The outcome of the endeavor in 1908 justified the misgivings which had preceded it even more than the praiseworthy spirit of enterprise. That performance has been, retrospectively, described by a daily paper as a "highly unsuccessful struggle with Bach's music on the part of almost everybody concerned," and the very exactness of this characterization is just what constitutes a large part of the Oratorio Society's claim to grateful honor for its courage in renewing the attempt this year. The knowledge that the performance of Bach's greatest and most difficult Passion Music last Maundy Thursday came of a determination not to "yield to the evil fate, but rather go on the more boldly," makes it all the more pleasant to record that the

performance of 1909 was very far indeed from being an "unsuccessful struggle with Bach's music."

Certainly Mr. Frank Damrosch and his society had left nothing undone to insure success in this year's struggle with the great master of the fugue. What hours of concentrated effort must have been devoted to the conquest of those intricate interweavings of solo voices, chorus, and orchestra, those who heard the performance can readily infer. At the same time a step had been taken which might have had the effect of redeeming a much less meritorious performance; the society had brought from England a singer whose qualifications for the arduous work of *Evangelist*, in Bach's Passion Music are altogether unique. Probably because neither Mr. Gervase Elwes nor Mr. Frank Damrosch shines in the art of "working the press," there seems to have been no little—though not unkindly—wonderment in musical circles as to why the tenor soloist for this great occasion should have been imported from the foggy isle of Britain. Nobody doubted that New York, in March, 1909, contained a fair proportion, perhaps a majority, of all the best tenors now extant, and the American public at large really knew little, if anything, of Mr. Gervase Elwes. It was not generally known here that Mr. Elwes was something which may be described as a specialist in the declamation of religious music, and above all, in that particular masterpiece which the Oratorio Society had resolved to add to the difficulties of its this year's task, "The Dream of Gerontius." These facts, with the little bit of personal history which attaches to them, though now somewhat late for advertising purposes, should be of special interest to the Catholic readers of this Review; for they link themselves naturally, through the distinguished and revered poet of "Gerontius," with the memory of that Apostle of Rome, Newman's saintly patron and exemplar, who was in fact the inventor of the oratorio.

Gervase Cary-Elwes, to give him the name by which he is known in private life, is the son of a Yorkshire squire. When the nowadays exponent of *Gerontius* was but four years old, his father, one of that long train of converts who followed John Henry Newman, was received into the Catholic Church, so that Gervase, if not born within the fold, has spent but little of his life outside the pale. Like so many other sons of English converts, young Cary-Elwes was educated at the Oratory School, Edgbaston, under the eye of Newman himself. The great arch-convert and Oratorian was, as everyone knows, both an enthusiastic and an accomplished musician. As St. Philip, whom he called "Father," had been wont to arrange those little Sunday concerts in his "piccolo oratorio" at Rome, three centuries before, so Father Newman, of the Birmingham Oratory, used to gather as many of the pupils of his school as wished to come for little informal concerts on Sunday afternoons. He himself, with his violin, made an excellent *Kapellmeister* until just before his elevation to the Roman Purple, when age

robbed his arm of the strength demanded by his favorite Beethoven. But, for such a small school, Edgbaston was remarkably rich in musical ability; what with boys and masters, there were always enough competent amateurs to minister to Newman's most pronounced earthly appetite on Sunday afternoon during the school term. Among the boy violinists of the school just then was "G. Cary-Elwes," whose name appears among the signatures of the Oratory School address of congratulation when "the Father" became "the Cardinal." Cary-Elwes must have been a very fair performer at that time, or his services would not have been accepted and approved, as they were; for, with all its sweetness, the atmosphere of that school had light, which made it critical. Cary-Elwes left school in 1881 and entered the diplomatic service of Her late Britannic Majesty. It is not strange that, after a few years of diplomacy, having discovered the possession of a rare tenor voice, and with the splendid grounding in general music which he had acquired in early boyhood, he should have made up his mind to alter his course in life. His first serious study of vocalization was under Bouhy, in Paris; then he studied in Brussels, and finally became, in London, the pupil of Geigel. By that time Cary-Elwes had made the acquaintance of Brahms and, with this modern of the moderns for a friend and adviser, and under the tuition of Geigel, he began the cultivation of that special style of vocal music which made him, probably, the most fortunate possible choice for the rôles of Elgar's *Gerontius* and Bach's *Evangelist*.

To those who knew so much of his history there was a peculiar interest in the appearance of this—to America—new *Gerontius* at Carnegie Hall last month. The Director of the Oratorio Society would have shown commendable good taste, though bad advertising sense, perhaps, if he had intentionally refrained from calling public attention to Elwes' specially qualifying antecedents. As a matter of fact, Dr. Damrosch seems to have known little or nothing about those antecedents; when asked in what school this new tenor of his had been trained, he answered that he had never inquired—"I go by results." The results, in "Gerontius," and hardly, if at all, less in "The Passion," were a triumphant vindication of the director's choice. Perhaps the minor critics might have been more alert to select the peculiar *finesse* of enunciation, the exquisite phrasing, the subtle power of expressing shades of meaning without a suspicion of over-emphasis, if they had been warned that this tenor was not only Newman's pupil but a personal friend of Elgar. As it was, the daily papers, one and all, spoke at least respectfully of Elwes' performance, some enthusiastically; but only rare comments showed a distinct perception of the fact that the singer's aims were unconventional, or, as some might say, new-fangled.

Elwes's method as a singer may, for want of a better analogy, be compared to Charles Hawtreys' methods as an actor. He belongs to the "quiet" school—a school, as

yet, not so well known in musical as in dramatic art. He also belongs to the school which emphasizes the difference between vocal music and instrumental, the essential fact that the human voice utters articulate sound, so that no mere *vocalise* can be adequate singing. Nor is this said in order to palliate any deficiency of tone quality; in the *Gerontius* the tenor successfully stood the test of comparison with two other solo voices whose quality is seldom surpassed on any concert platform. It was evident that the foreign larynx was not at its best so soon after the trying experience of an Atlantic voyage and a first acquaintance with the whims and oddities of the New York climate; but it was also evident that this was an organ of very unusual sweetness and power, with a strongly marked individuality. But the still more impressive fact in Elwes's singing of his part on that occasion was the luminosity of his interpretation. Possibly the consciousness that the tenor had known Newman, loved him and revered him, as a boy loves and reveres the great man who is his teacher, may have added a certain authority for at least one member of that audience; but that the majority of those who heard Elwes came away with a better understanding of *Gerontius's* spiritual experiences, it is impossible not to believe.

Catholics generally must of course be more interested in the work of Newman and Elgar than in that of Brockes and Bach. The former is Catholicism pure and simple, logically complete, uncurtailed, overwhelmingly driven home upon the human imagination by the art of a master of modern English allied with the art of a master of the most modern music; the latter has in it a something maimed—a hint, towards its conclusion, of a sadly lost sequence of ideas—ending not in the expectancy of the Resurrection, but in a mood of delicious repose after physical pain. In listening to the Bach masterpiece one can hardly help wishing that the latter, the Catholic composer, had been the equal of the older, the Protestant, since Bach was denied the insight of Elgar. Unfortunately, it is as certain that Bach was a pronounced Lutheran as that his is the greatest name—save, perhaps, one—in the history of music. What must console the Catholic musician is the consideration that if the composer of this particular "Passion" was a Protestant, the form which he employed originated with St. Gregory Nazianzen, and has been preserved in the "Cantus Passionis" of the Catholic Church to this day. Gervase Elwes was familiar with the severe grandeur of the *Chronista* part in the Roman Missal long before he could have dreamed of attempting Bach's complex arias. And the musical form, too, in which Elgar composed Newman's great poem, had its more immediate origin in the institution of Newman's own "Father Philip."

E. MACPHERSON.

"The jewel of Polish Catholic American immigration," are the words used by a contemporary to sum up Madam Modjeska's life.

Isaac Austin Henderson

Isaac Henderson—or Isaac Austin Henderson, as he preferred to be called, having adopted the name of the great doctor of the church at his confirmation—died in Rome, on March 24.

Mr. Henderson was born in the city of New York, Feb. 13, 1850, of Scotch and Irish descent, though his family had lived in America for many generations. After making his early studies in private schools and under tutors in his native city, he entered Williams College, from which he received the degree of B.A., M.A., and D.C.L. His wish upon graduation was to start at once upon literature as a profession, but his father, who was a partner of William Cullen Bryant and John Bigelow in the ownership of the New York *Evening Post*, had other plans for him, to which the young man yielded rather unwillingly. In 1872 he became connected with the *Post*, of which he was made assistant publisher in 1875, and from 1876 publisher, stockholder and a member of the Board of Trustees. He often spoke gratefully in after life of his father's wise judgment in thus giving him a sound business training. In 1880 he sold out his interest in the *Post*, and the following year went abroad, living in Rome or London until his death.

Mr. Henderson's first novel, "The Prelate," was published in 1886, while still a Protestant. He was most conscientious while writing this book, taking pains to consult an Episcopalian clergyman, long resident in Italy, to verify his statements. Later, when a Catholic, he realized on how many points he had been misinformed. He published his second novel, "Agatha Page," two years later, and this was soon after dramatized under the title of "The Silent Battle," and produced by Sir Charles Wyndham at the Criterion Theatre in London. Later in the year, the same play, though called "Agatha," was acted at the Boston Museum. His second drama, "The Mummy and the Humming Bird," was presented at Wyndham's Theatre in London, in 1901, the principal male part being taken by Sir Charles Wyndham himself. The play was given the next year at the Empire Theatre, New York, and it has been acted almost continuously ever since in various provincial theatres.

Although Mr. Henderson had varied literary gifts, he never became a prolific writer. Without having had any training, either for or on the stage, his dramatic sense was such that in presenting his plays to the public, not only was the faultless text his own, but the situations and all the setting of the play, down to the most minute detail, were due to him.

While giving sufficient prominence to Mr. Henderson's business ability and literary talent, it is as a Catholic, first and foremost, that he should be remembered, and this would accord with his own wish. His wife, who before their marriage was Miss Marian Brown, of New York, a granddaughter of the famous Quaker philanthro-

pist, Lucretia Mott, of Philadelphia, became a Catholic several years after their marriage, her conversion being followed soon after by that of her mother, who was received into the Church when she was more than seventy years of age. Mr. Henderson then went to work in his own earnest, conscientious way to study the evidences of Catholic truth, the outcome of which was that he was received into the Church in 1896.

From the moment that light came to him, the man was transformed. The Catholic Faith became most truly his life, and his brilliant talents were consecrated to the service of the Church with all the enthusiasm of an ardent soul. He was indeed "baptized with fire." Absolutely assured of the truth of faith in the Church as founded on a rock, he held that faith with a splendid loyalty, which kindled a glow in many a dull heart. His gratitude for his own conversion was such that he felt it his special duty and privilege never to lose a chance to help another into the same perfect security and peace of soul. He never thrust his faith upon anyone; indeed, he was naturally inclined to be rather chary about stating the why and wherefores of his own conversion; but once convinced that an inquirer was in earnest, there was no self-sacrifice that he was not only ready, but eager, to make to help that soul to see the truth. He never grew weary, or at least he never showed any impatience, no matter how slow the progress seemed; but with an exquisite insight into another's point of view, he was able to understand what obscured the other's vision, even if quite foreign to his own temperament. Patiently, unweariedly, he would elucidate point after point, for hour after hour, even if the work extended over weeks, months or even years, holding firmly through what would have discouraged a less dauntless spirit, until the glorious victory was achieved. His exposition of Catholic doctrine was masterly, for he had studied it diligently for years, and added to a clear theological mind, he had rare gifts of lucid expression. Yet no one realized better than Isaac Henderson that it is not by the intellect alone that one becomes a Catholic. He knew that faith is a gift from God. Although his faith was firmly grounded on reason—for he held that not to believe was the very negation of all reasonableness, as he could and did prove so ably—yet more eloquent was he when the spiritual side of religion, its very essence, was shown. The potency of the Sacraments, the need and efficacy of prayer all the time, devotion to Our Lord in the Blessed Sacrament, the communion of Saints, love for Our Lady, all these held with the full warmth of his heart made him the most loyal of sons to his dear Mother, the Church. It was this faith and love which sustained him through grievous trials and bereavement.

Not only was Mr. Henderson the ardent champion of the Catholic Faith by word of mouth, and an inspiration to all who came within his influence, he was faithful in all the observances of a practising Catholic. He gave also freely and generously of time and money to the fur-

thering of worthy causes. His special interest was among the poor boys of the Trastevere quarter in Rome, to which work he was introduced by his most intimate friend, Cardinal Merry del Val, many years before the latter was advanced to the episcopate. Mgr. Merry del Val and Mr. Henderson made it their practice for years to pass every Sunday afternoon with these lads. How many worthy men now well started in life can look back to the influence exerted by these two devoted men as the turning points in their lives. Several are now in domestic service at the Vatican. "Mr. Henderson died after a short illness, having received the Sacraments of the Church," said the Cardinal Secretary of State, in a recent letter, "We have lost a dear and valued friend."

On the afternoon of Christmas Day, 1903, a messenger from the Vatican brought to Mr. Henderson what his friends considered a well merited honor, that of appointment as a Private Chamberlain to the Holy Father. Mr. Henderson, however, comments on it thus in a letter to a friend: "It was an absolute surprise, and I was indeed taken aback."

While Mr. Henderson was invariably courteous to all and most agreeable in society, his intimate friendship he gave only to a few. He was the most charming of companions, with an exquisite individual humor which was often really brilliant, while at other times overflowing with a merriment as light hearted as a boy's. Yet this was the man who never failed in sympathy to his friends, making their sorrows and perplexities wholly his own, and giving of his best in his efforts to be of help. For them his loss is irreparable.

J. G. ROBINS.

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Under the title "The Bored Bishop," *The Tablet* of the 10th inst. has a gently sarcastic article on Canon Henson's tilt with the Anglican Bishop of Birmingham. Canon Hensley Henson had promised to preach in a sort of annex to a Nonconformist chapel in Birmingham. The vicar of St. Gabriel's parish, in which this annex is situated, hearing of the proposed intrusion, at once protested, both to the Bishop and to the invader of his parish. The Canon told the vicar to mind his own business. Then the Bishop said: "It is a great bore; but I feel I must vindicate the principle of the incumbent's rights." The Canon replied to the Bishop: "When you were Canon Gore, you addressed the Wesleyan ministers and I followed your example." But the Bishop pointed out rightly that his objection was not to the mere fact of preaching at a Nonconformist meeting but to the fact of preaching in another diocese and parish without the permission of the Bishop and the incumbent of that parish. As *The Tablet* puts it, "What the vicar really objects to is the appearance in his parish of a wandering star of the magnitude and uncertain doctrinal direction of Canon Henson." The Canon, disregarding the Bishop's prohibition, did preach in the Nonconformist annex, and now expects that he will be prosecuted in the Court of Arches.

Roads to Rome *

Rarely has there been brought together a collection of stories of such palpitating human interest as is found in these four dozen autobiographical sketches of an event that was epochal to each of the writers. It is often said that truth is stranger than fiction. In this case the saying is amply verified. Intense realism and an evident sincerity mark these pages and render them more keenly alive with interest than the best of fiction. They are heart stories, human documents of the highest value.

Miss Curtis, if we mistake not, a convert herself, has achieved a success in inducing so many prominent men and women momentarily to lift the veil of privacy of their own inner lives and reveal to the gaze of a probably unsympathetic world the process, in each case, of a soul struggling in the gloom of doubt and prejudice, of non-knowledge and false knowledge up and into the full light of the sunshine of truth. The celebrated Father Matthew Russell, S.J., of Dublin, once told the writer of this review, although he had done much editorial work, and had written a fair amount of poetry, he never dared to write prose fiction because he was afraid of revealing to the world too much of his own interior self. It was a remark that only a genius would make. Far from even remotely hinting that there is any admixture of fiction here, we find in every page the absolute stamp of truth; and while the pages, as a whole, do not display evidences of overwhelming genius, yet nearly all the writers have done, consciously or unconsciously, that which the editor of the *Irish Monthly* shrank from doing. They have revealed themselves. Often their innermost consciousness has become, literally, an open book. And herein lies the chief value of the work. Only one or two present an itemized and categorical account without an attempt at the development of the process that led to conversion. Nothing but the desire to be of assistance to others who have not yet availed themselves of the "kindly light," or who are groping their way outward and upward in an entanglement of uncertainties, would have induced these contributors to lay bare their inner souls. This is candidly admitted by some, and it is easily deduced from the humble, yet exultant style of others.

Being the product of so many differing minds the volume affords as great a variety of style as it does of individuality. Through all runs the note of gladness at having finally reached the secure haven, and in a fair portion of the sketches there is discovered the humble wonder that the subjects of them should have been chosen as the recipients of the gift of Faith, while thousands were passed by.

The book is unique in American Catholic literature. The subject matter of the volume is so much out of the ordinary that one cannot predict that it will become popular in the sense that it will figure among the best sellers.

* Some Roads to Rome in America. Edited by Georgina Pell Curtis. St. Louis: B. Herder. 532 pages. Price, \$1.75.

It will, however, have a more useful career than mere ephemeral popularity. It will be found of service to two classes of people. To those who are still groping in the penumbra of faith, whose minds naturally upright and ingenuous, are lost in the mists of doubt, and in blind but inculpable prejudice, these sketches must be of untold assistance. To clergymen who have to deal with this class of people, "Roads to Rome in America," will be invaluable.

Others who will receive benefit from the perusal of these pages, throbbing with human interest, are those who are born Catholics, whose faith is simply a happy matter of course. To many of these it will be a revelation how the average intelligent convert values the gift of faith, and it will make them entertain a higher appreciation of that which others, through stress and storm and often keen mental torture, have finally obtained.

It is interesting to learn the motives of these converts leading up to the intellectual assent, which, as everyone knows, is the antecedent necessary condition to the act of faith. In most cases it was the arriving at the ultimate historic certainty of a Divine Authority, which reason announced was to be found only within the fold of the Catholic Church. In a few cases, Transubstantiation, as the logical complement of the Incarnation was the leading motive; while in others it was a careful study of the Scriptures, to discover from them which church corresponded in these days to that founded by our Divine Lord, and in these cases it is remarkable that from the Protestant Bible the enquirers found their way into the Catholic Church.

Prescinding from the fact that faith is a divine gift, and regarding merely the necessary endeavor of human reason in order to obtain it, these "reasons for the faith that is in us" form a remarkable collection, showing the multiplicity of ways in which the human mind works in quest of truth. It is quite within the bounds of probability to say that the experience here described of any one of the forty-eight converts would not appeal to any of the others.

the contributors to the volume are authors, editors, society women, nuns (one a former Salvation Army lassie, who writes a charming sketch), ministers, lawyers, physicians and others. The editor states that owing to a generous response for contributions from all parts of the country she had to reject much material.

In every, or nearly every case, the narrative ends at the road which has led to Rome. Would it be presumptuous to suggest a further relation of experiences within the fold by converts? To many a timid soul looking Rome-ward, it is not the end of the road that is so mysterious, but the supposed horrors and hardships and submissions that lie beyond after Rome has "got the victim in her clutches." The real reason why so very few, who once admitted into the fold ever wander out of it again, would probably be more helpful than even a detailed account of how they arrived there.

J. E. COPUS, S.J.

CORRESPONDENCE

Rivalries in South America

Last year it was rumored repeatedly that a war between Brazil and the Argentine was imminent. Though a real clash at the time was not feared, yet the fact that strained relations existed between the two powers could not be denied. This fact was only too natural and there were too many reasons for mutual jealousy. They are the two most powerful states of South America; giants in geographical extension, but opposed to each other on account of nationality and language. Brazil, with an area of 3,218,000 square miles, is nearly as large as Europe; while the Argentine is only one-third that size. The difference in population is even greater, the respective numbers being twenty-two millions, and five and one-half millions.

For the time being competition between the two powers cannot be carried on by force of arms; Brazil is too powerful both on land and on sea. When the present navy bill is carried out, her fleet will register 104,000 tons, while the Argentine can hardly mobilize more than 50,000.

To enter more into detail, Brazil has three Dreadnoughts, named Sao Paulo, Rio de Janeiro and Minas Geraes. The Argentine has not one ship of this type, not even on paper. Its naval force consists merely of four armed cruisers protected by six-inch armor plate. Brazil's second class warships cannot compete with these four, but the number of her submarine boats nearly equals those of the Argentine. Moreover, as Brazil owns several minor warships of a different type and five torpedo-destroyers, there cannot be any doubt that in case of conflict she would have the upper hand. This supposes that the three Dreadnoughts which are being built in England, will be ready in the case of a clash. It might, however, happen that England, as has been hinted at in the English Parliament, will incorporate these three ships with her own fleet.

A naval war could indeed not lead to any lasting results for or against supremacy in the South-American continent; much less could a war on land. The immense territorial extent of the two states make a complete invasion impossible. The existing armies could occupy only a very small portion of the enemy's territory, and the war would in any case be a long and profitless one, as neither the Argentine nor Brazil would be truly benefited by territorial aggrandizement. Each country already owns much more land than its sparse population is able to occupy and cultivate.

Since, therefore, supremacy cannot be decided by war, means of peace must be resorted to; and that country will come out victorious which best utilizes modern methods and improvements along economic and social lines.

In this regard, however, competition will probably end in the victory of Brazil. Nevertheless the natural resources of the Argentine are not inconsiderable; they are even such that Brazil cannot compete with them, consisting as they mainly do of flocks and herds, of which the number of horses is estimated at six millions, that of cattle at twenty millions, and that of sheep at eighty millions. Agriculture is flourishing, and, after North America, the Argentine is the first wheat country of the globe. It must also be mentioned that the Argentine is

at present the goal of a continuous Italian immigration, which is not at all the case with Brazil. A third great advantage is the milder climate, which reigns in by far the greater part of Argentinian territory, and favors the exertion of mental and physical powers in a much higher degree than the enervating heat of the tropical and sub-tropical climate of Brazil. Moreover, industry is much more extensively and vigorously practiced in the Argentine.

However, these facts do not decide the question of supremacy. Brazil has other advantages and such as are, perhaps, more telling in the peaceful struggle of competition. There is, in the first place, her superiority in numbers, which will not be reached by the Argentine during the next two or three generations, even with a very strong immigration. But the most important resources of Brazil are the treasures of her soil, such as coffee, rubber, gold, and diamonds. The Argentine's meat and corn cannot rival these products.

It follows from these considerations that the struggle for supremacy will not interfere with the healthy development of the two nations in the immediate future. The territories are too large, the products too various, and efforts made for commerce and industry too strenuous. Hence we may conclude that their relative power will probably remain unchanged for the next decade, though their individual strength will increase.

CARL SCHLITZ, S.J.

Belgium

The Congo controversy is raging once more. The point in question now is the missionaries, against whom many accusations have often been made, and more recently repeated by the Socialist leader, M. Vandervelde. The question is a most important one, as grave issues are involved: the reputation of the missionaries, the future of Catholicism in the Congo, and of the State itself, and perhaps the future of Belgium itself at the hands of that bugbear of all Continental politics, England.

Recently Father Vermeersch, S.J., the distinguished advocate of reform and adversary of the Congo administration, set forth his views in the *Bulletin de la société Belge d'études coloniales*. M. Vandervelde thought he saw himself attacked, and replied in an open letter in his own paper, "The People." He is a clever and able man, a brilliant writer, anti-clerical of course, but usually frank, open and courteous. He was (contrary to his own party) for annexation, and joins Father Vermeersch in condemning the "Leopoldian regime." His principal points were these: He repudiates the accusation of insincerity and bias, but says he is sorry to see the missionaries provoke anti-clericalism in the Congo, by exerting moral pressure to keep the orphans under their care beyond a suitable age, and by using force, through the secular arm, to bring back fugitives, and to impose tithes for the support of the missions.

Father Vermeersch replied, first, that the accusation of unlawful restraint of children was made before it could be verified; that in so doing Mr. Vandervelde imposed on a gullible public, and made a statement that could only be refuted after some months; that the missionaries, though marrying the children at 14 and 16, have the lawful right to detain them as orphans up to the age of 21; that the tithe is only a temporarily necessary measure; that the missionaries have not opposed the free circulation of money—the natives themselves did

not want it; that the secular arm is not the missionaries'; that force is sometimes necessary, and that by force is understood pressure, etc. He concludes by showing the bias and inaccuracy of Vandervelde's statements.

A second letter from Vandervelde followed. He says that the marriageable age is 9 and 12, and it is not right for the law to keep orphans in restraint up to 21 years; that the tithe is not temporary; that he was not guilty of insincerity by culpable silence on the good done by the sisters, because on his visit to the Congo he did not visit their schools and so could say nothing of them—a fatal admission. As for the guardianship of the orphans, he says now it is abused only in certain cases, and reserves his definite opinion on the subject. He disavows any interest in the quarrel of Protestant missionaries, but says that while they are actively and laudably engaged for fifteen years in exposing the Congo abuses, the Catholics kept silence. He ends by professing himself at one with Father Vermeersch in the movement for reform.

Father Vermeersch answered by denying Vandervelde's statement about the children, showing that he has retracted from his previous position; as to the tithe, that he confounds the tax enforced by the State with a temporary application of it to the orphans. He says, too, that it is better to keep the few they have who are not really orphans than to let them go to their families and starve, or fall back into savagery. Vandervelde's scheme of secular education is impracticable for want of teachers, and he himself must admit that the only available teachers are the missionaries. He then strongly rebukes the evident want of logic in Vandervelde's second letter, and appeals to him to give his frank assistance to the work of the Belgian missionaries.

A few days later a long article appeared in the "*Patriote*" in answer to one in the "*Vingtième Siècle*," an organ of a section of the Ministry. This latter defends the King, the Congo administration, and attacks the reform movement generally. The former stands with Father Vermeersch. The article in question gives some interesting facts. To the 10,000 orphans the Jesuits are rearing, the State gives practically nothing; while 30,000,000 francs (\$6,000,000) are to be paid as an indemnity to the King. In the Congo masonic interests are supreme. One former official was forced to resign on account of damaging revelations made. The Congo is called a refuge for men for whom it is too hot in Belgium, while Mgr. Rouslé, of the Congregation of Schent, is quoted as proving that whole families are forced, in Mangalla, to remain away in the forests, working the rubber, for ten, fifteen and twenty days at a time. The article ends by showing that the real enemies of the Congo are the officials themselves, and neither the Catholic missionaries in their work of catechizing and civilizing, nor the Protestant missionaries who have at least done good work by denouncing the abuses of the Government.

About the same time, the Vicar-Apostolic of the French Congo wrote to the "*Bien Public*," refuting other statements of M. Vandervelde, and saying that the latter passed about fifteen minutes in his schools and then went over to the State schools, whose scholars he said were so much better than the Catholics, at a time when no scholars were there.

The outcome of the conscription and volunteer agitation was a compromise. The main conclusion was that the volunteer scheme had been a failure, so it was proposed by the Government to appoint a commission of

inquiry. It will be remembered that the measure, i. e., the enforcement of military service on all, is an unpopular one, and the Government that passes it will probably fall. Hence the whole thing is looked upon by many Catholics as a plot against the Catholic ministry.

During this month the Catholic journalists of Belgium will make the pilgrimage to Rome in a body, carrying with them 210,000 francs (\$42,000) as a Jubilee offering, the result of a subscription. P.

The bill regulating the working hours of miners in Belgium was passed by the Chamber on April 1. The agreement finally arrived at was a maximum of nine hours from entry to exit from the shaft; while besides that, the King is authorized to use his discretion in reducing that figure in necessary cases, and a maximum of eight hours is also fixed for mines when the temperature is greater than 28 degrees centigrade. The vote was 123-8.

This event is not without its political significance for Belgium, and shows how ideas have changed in two years. At that time an amendment was introduced of far lesser pretensions regarding the miners' working hours, and after a bitter fight was passed 76 to 70—it caused the downfall of the Cabinet a few days later. But there is more than that. That amendment was fought by the Liberals, yet here we find the Liberals voting in a mass for what they formerly opposed. In fact, history is only repeating itself, for it is the same with many other measures opposed by them, e. g., the bill of 1889, limiting labor of women and children. The conclusion of it all is that the best thing for Belgium today is the maintenance in power of the Catholic party, for while the Socialists are naturally carried to extremes, and the Liberal policy is one of immobility, the Catholics stand midway, and are thus in a position at the same time to act with moderation and to avoid stagnation.

Since the passing of this bill, the question that has been occupying the attention of the Chamber is that of forced labor in the Congo. The debate began by some severe strictures made on the Government's policy by M. Vandervelde. The particular point now at issue is the labor employed by the Great Lakes Railway Company, which, it is alleged, amounts to slavery. D.

Ireland To-day

"A gigantic revolution" in Ireland. These are the words of the English minister governing Ireland in March, 1909, on his introduction of a new land bill. The revolution is in part accomplished. No country is changing more; in few countries does the near future seem less likely to resemble the present. Even those not long away from Ireland may misjudge. Returned exiles have been known to go back again to America, with eyes opened, and much wondering at what they saw—the chances for energy and industry, the security of a tenant in his holding, the non-existence of the Ireland of their own exiled youth.

And that was before the Act of 1903, which pushed forward land purchase; by which Act millions of acres have passed into the hands of tenants; half the land of Ireland, indeed. But this selling and buying has stopped. There is lack of money. Still, all English political parties are agreed that money must be raised, and not from the Irish rate-payers. Shall the sales now be compulsory? Yes, says the Liberals' present bill. No, say the Con-

servatives, who passed the bill of 1903 by a consensus of parties. Can a compromise in its favor be found with the House of Lords, which already rejected such a measure last autumn?

An Irish Nationalist mentioned the other day in a session of parliament three miracles of recent legislation: (1) the giving of local government to Ireland, in its popularly elected county councils; (2) the selling of the land; (3) the founding of universities which Irishmen are free to manage for themselves. And surely in bringing about the state of mind making such things possible, the politician may not unreasonably think that his agitation has counted for much. He does think so. The upholders of a policy of Sinn Fein, 'ourselves alone,' believe that such miracles would have come inevitably, sooner, perhaps, had Irishmen agitated at home and sent no members to parliament in England.

But be Sinn Fein a possible plan for carrying on public life under protest or no, its spirit is the spirit moving everywhere in Ireland to-day; among men of all parties, all creeds, all races. Trust ourselves, they say with Emerson, every heart responds to that iron string. "Burn everything that comes from England except the coals," which Swift did not say, but which he heard a Protestant Archbishop of Tuam mention as somebody's "pleasant observation"; what Danes and Belgians can do with less fertile land, Irishmen can do, under nearly the best climate in the world. All such thoughts are careering through our minds. Irish industries feel the new blood in their veins. Prosecution after prosecution in England have brought fraudulent or misled dealers to beware of calling poor shoddy stuff by the noble name of Irish lace and Irish cloth. The Cork Industrial Association was the pioneer; its manager, Mr. E. Riordan, the man made for the place, must be the terror of those who would palm off imitations under the Irish Trade Mark. Thanks largely to an Irish M. P., Mr. J. P. Boland, this distinctive patent and safeguard has been recognized, and is now accepted by crowds of Irish manufacturers. A good sign surely of a healthy non-political life, of which there is so much in Ireland, and will be more.

Swift said as long as two hundred years ago that "both sexes, but especially the women, despise and abhor to wear any of their own manufactures, even those which are better made than in other countries." His 1720 tract was "A Proposal for the Universal Use of Irish Manufactures in Clothes and Furniture of Houses; Utterly Rejecting and Renouncing everything wearable that comes from England." The Dean would give his imprimatur to "A Modest Appeal to the Irish People," from the Industrial Development Association, telling of all that is made in Ireland, such furniture as is made by the Kilkenny Woodworkers, with their warehouse in Dublin, spreading every few months over new ground; the Belfast linen, finer in ground, as the Germans say, than anything their technical skill can make; the Jacob's biscuits from Dublin, with a sale now greater in England and abroad than at home. But such facts one notes everywhere. The Youghal beaten copper cares not to show its trays, its vases, candlesticks, mirrors, in Ireland; for in England, now, they can sell more than Youghal can make.

In such an Ireland, the thought of Mr. William O'Brien to unite Irishmen, even politically, was a noble thought. But, mayhap, he went not the right way about it. In nothing is an Irishman generally less like an Englishman than in violent hatred of compromise. He is not Hamlet's "three parts coward," anyway.

The Gaelic League is mixed up with a hot, if cooling, controversy, as to Irish in one of the new universities. But its idea was to unite, and not to divide. Its members tend indeed to be indifferent to parliamentary politics; and perhaps most of them are in the letter of Sinn Fein; certainly in its spirit. What will be the outcome? Will Irish be used as the popular language? Will it come back, like Czech? Will it be used even at home like Welsh? One thing has been done. An impetus has been given to the study of this country's past, its antiquities, its history. Irish chairs at universities are sure to be founded. The sense of a national life has been re-awakened and acknowledged. Thomas Davis' work has borne fruit; and his spirit lives.

Emigration has fallen this year lower than any year since 1851. The new life in this Ireland, where the great majority still live in the country, on the land, accounts for the staying at home. In part, no doubt. Also, that America has offered a less sure refuge. Both sides of life in America are more often laid bare to us now.

W. F. P. STOCKLEY.

Russia

In spite of the reports of the Russian persecutions of the Jews we notice that one foremost publication for the year 1909 is the "Jewish Encyclopedia" in Russian. Two volumes have already appeared and it is promised in sixteen volumes, to be completed at the rate of about three volumes a year, and will cost, bound, one hundred rubles (\$52), not including expenses of delivery. The work is published by Brockhaus-Ephron, St. Petersburg, and is announced to cover the whole field of Biblical criticism, history and archaeology, from the Hebrew point of view, as well as Jewish theology, jurisprudence and history in general, including descriptions of the lives, rites and customs of the Jews in all lands, but with particular reference to their position and achievements in Russia.

The Russian church is meditating a new codification of the Canon Law applicable to it. Stirred no doubt by the new Corpus Juris Canonici now in process of completion at Rome, the Holy Synod is taking thought that something of the kind ought to be done for the established Orthodox church in Russia. When the general Code of Russian Laws was published, in 1837, the stray fragments of Canon Law relative to the state of the clergy and the administration of dioceses and parish life, were compiled into about 368 paragraphs, or sections, and placed on the statute book. It is now felt that this so-called Code is insufficient and that it has out-lived its usefulness. Accordingly there is a movement for revision and the production of something which will put the church on a better legal basis. As the matter has to receive the assent of the Government, in the shape of a ukase to the Holy Synod to prepare such a code, it is too early to say whether anything will be done.

Female suffrage is coming rapidly to the front in Italy. A bill has been introduced conferring municipal franchise on all women who have attained twenty-five years, provided they possess the qualifications necessary for male voters. Parliamentary franchise is not included. Signor Giolitti thinks that the granting of female parliamentary suffrage in the South would be a surrender of many seats to the Clericals.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Papal Elections

Early in March of this year appeared in Rome the third volume of the "Acts of Pius X," containing a document which was prepared early in 1904 to deny the right of "veto" in the Papal elections so often claimed by certain powers, particularly by Austria, France and Spain. Pius X denies that there ever was such a right, that the claim and attempts to use it were an invasion of the rights of the Holy See, and that his predecessors had frequently protested against its intrusion, notably Pius IV, Gregory XV, Clement XII, and Pius IX. He once more repeats their denunciations of the pretension of any civil government to influence in any manner whatsoever the election of a sovereign pontiff. Although the text of this document appears now for the first time, its existence has been no secret since the time it was prepared. Our leading Catholic journals, in Europe and in this country, announced its preparation and stated that it might not be published for some time, perhaps not until it might become necessary to elect a successor to Pius X. Indeed, but for the speech of Count Goluchowski, Foreign Minister of the dual monarchy of Austria-Hungary, to the Hungarian delegation for foreign affairs, December 17, 1903, it is likely that the Holy See would have postponed action on this question until the failing health of the present pontiff might make such action imperative. The Count felt it incumbent on him to plead that his government had justly attempted to exercise this veto in the Conclave in which Pius X had been elected, in order to meet the outcry of public opinion against the invasion of so sacred a tribunal. The most he claimed for this veto was that it had the force of custom, and that it was an effective means of conveying to the Cardinals a wish or warning from the civil government. He admitted that it had no sanction of definite law or treaty, or concordat of any kind. Because it had been claimed as a right, and asserted frequently and never contradicted by the College

of Cardinals as such, his government was justified in its attempt to exercise it.

In Rome the Count's address was regarded as a challenge, and the Cardinals in Curia met immediately to frame their answer. This answer was published broadcast early in January, 1904. Briefly, they denounced the so-called right of veto or exclusion of a candidate as an act of usurpation; they declared that it could not have even the force of custom, because it had been repudiated frequently by the supreme ecclesiastical authority; they explained that if their predecessors had ever heeded the so-called national or imperial wish of the Powers, it was either because special amicable relations existed between the Holy See and these Powers, or because arbitrary or tyrannous influences had been brought to bear upon them. They concluded by petitioning the Holy Father to take such measures as would put an end to discussion of this matter. It was recognized as an accomplished fact at that time that the veto would never be again attempted. The publication of the "Constitution on Papal Elections" has occasioned no stir in civil or in ecclesiastical circles in Europe. It has not provoked discussion among the professors of jurisprudence nor among court attachés. It is taken as a matter of course. The Church merely asserts its position and no civil government has the slightest pretext for a rejoinder. No international lawyer would regard the "Constitution" as a matter for serious dispute. The Vatican is not dictating to the civil powers; the Holy See is not seeking "to maintain a medieval supremacy." It is simply protecting its own autonomy, and safeguarding the most sacred function that any human assembly can exercise from the intrusion of selfish, political and secular influences.

A "Christian" Candidate for the Ministry

Last week we took occasion to refer to a certain statement of Dr. Patton, of the Princeton Theological Seminary, in reference to the weakening of Christian influence in our churches through the liberalizing trend of modernistic theology. "The condition of affairs will grow worse," said Dr. Patton, "before it will grow better." An apt commentary on his words appears in the press reports of Tuesday of last week. A Princeton graduate, doubting the confession of Faith and practically denying the Divinity of Christ, appeared before the New York Presbytery to be examined for license to preach in the Presbyterian Church. Frankly he stated his position to the members of the examining board: that original sin had nothing to do with Adam or the Garden of Eden; that Christ was not an educated man; that He did not raise Lazarus from the dead, and that he did not believe Christ rose in the body from the grave. Of course the ministers on the board, men of the old-fashioned Christian faith, were amazed and shocked, and they promptly rejected the young free-thinker's petition for license to preach in a Christian church. We may be permitted to suggest a reflection that occurs to us.

Lately one of our prominent weeklies published a sharp criticism of an excommunication pronounced by Rome against a Munich University Professor who, after a warning, stubbornly persisted in his purpose to air doctrinal views at variance with the teachings of the Catholic Church. The writer evinced a curious lack of appreciation of the force and meaning of the ecclesiastical censure passed upon the professor, but it is not our present purpose to advert to this defect. We are moved to ask, however, shall we now have an editorial commentary on the presumption of the Presbyterian examiners, because they strive to bridle the liberty of thought of the candidate appealing to them for license to preach, and an animadversion on their ingenious method of closing to the candidate the avenue to the life-work he has chosen?

Every one will recognize the similarity of motive in each condemnation. Rome refuses to approve the teaching of the German Professor, who, in matters of vital import, in his public lectures proclaims himself at variance with her accepted doctrine, and, with the right that is hers by sanction of Bavarian law, she forbids the Professor to lecture in a University Faculty avowedly Catholic. The Presbyterian examiners deny to the applicant for license to preach in their district the necessary approval, because he frankly declares his lack of faith in what they deem fundamental truths of their Church's Confession of Faith. Shall we, then, have another *Outlook* comment on "an ingenious method" of silencing a prospective teacher, a graduate of their own Theological Seminary, put into effect by the Presbyterians?

That Rome proceeds further and excommunicates the Professor is but evidence that the Church has the vigor of life every organized body must possess to compass its proper activity. And with this vigor in her execution of the law she applies the sanction which makes her law effective; she tells him, who, while calling himself Catholic, yet stubbornly rejects her decrees, that he no longer has part with her, and that the privileges of her sacramental treasures are through his own unfilial disobedience denied to him.

Be one as "liberal" as he may in measuring up to his standards, in his individual grasp of truth and in his claims to "freedom of thought" in accepting or rejecting what the old-fashioned orthodoxy clings to as sacred, it is all his own affair, and he is free to follow his whims to their uttermost limit. He may be guilty of egregious folly, but so long as he keeps his folly to himself he has his own conscience alone to consider. But when he deals with others, when blind he seeks to lead others, when rejecting the very fundamentals of Christianity, he presumes to claim place as teacher in a Christian school or temple, is it not time to consider the rights of those who sit at his feet in the confidence that he will fulfil his trust honorably?

The Christian Church is an organized body, and they who deal with it must respect the obligation they volun-

tarily assume to abide by the living principles actuating that body. Lacking this respect, honesty and honor should impel them to withdraw from the Church and follow their notions apart. It is idle to talk about choking liberty of thought when the authorities of the Church refuse to acknowledge within its communion a teacher false to its fundamental doctrines, or when they cut off and brand as not of their body one who persists in flaunting before the faithful what they deem heresy. As well hold the President of the land up to ridicule were he to cashier a Professor of West Point for treasonable teaching.

Advice from the Vatican

In Spain some time ago a Catholic party was formed to oppose other Catholics who belonged to a group professing a liberal policy, and sent a deputation to Rome, in order to prevail on the Vatican to favor their views. They went with confidence but returned disillusioned, having been required to sign a formula of instructions denying their contention. Parts of these instructions are of interest to Catholics everywhere:

"No Catholic should accuse any person of being a lax Catholic for the sole reason that he belongs to a party that styles itself 'Liberal Catholic,' although this name is repugnant to many, and it would be better not to employ it. To combat systematically either an individual or a party, solely on account of the title 'Liberal,' will never be either just or opportune. Let acts and doctrines be attacked that are reprehensible, whenever they appear, and no matter to what party their authors belong. Whatever is good and honorable in the sayings or doings of the members of any party, especially of those in authority, can and ought to be supported and approved of by all who pride themselves on being good Catholics and good citizens. This applies not only in particular cases, but in legislative assemblies, in municipal actions, and in every phase of social life. If we love our religion and our country, a foregone resolve to oppose and to hold aloof from all who call themselves liberal Catholics, cannot be determined upon. We may not, in conscience, exact from any persons that they should affiliate themselves to one party rather than to another, nor claim that anyone is obliged to renounce a political opinion that is upright. In matters which are solely political, we are permitted to hold different opinions, not only as to the immediate origin of the civil power, but also as to its exercise under different forms. In that which concerns the defence of religion and its interests, and in all that pertains to submission to constituted authority and to our bishops, we desire in all respects to keep to the teachings of the Holy See, especially as promulgated by Pius IX. Leo XIII, and by Pius X."

La Semaine Religieuse, of Toulouse, to which we are indebted for this report, adds that Leo XIII had given similar instructions to the French, and it regrets that they are so frequently disregarded in the heat of political ardor by overzealous partisans.

Protestant Unity

The dream of unity holds a strange fascination for the Protestant mind. The fascination is the greater in proportion to the disintegration everywhere visible among those who at the time of the great revolt against the Church of Rome in the sixteenth century set up private judgment as the ultimate court of appeal in matters pertaining to faith and dogma. Last week at a meeting called by Presbyterians in New York City for the purpose of celebrating the one hundredth anniversary of their church's independence even of other Presbyterian churches, the speeches were practically all expressive of the hope that the time was not far distant when there would be a celebration of the inter-dependence, the unity, not only of all Presbyterian churches, but of the Protestant churches of the United States. One of the most eloquent in voicing this hope was a reverend Episcopal minister who had seceded from the Presbyterian Church ten years ago, no doubt conscientiously persuaded that there was no room for a man of his heterodox or orthodox views among the followers of Calvin. One would think that the reverend speaker would be ready further the movement he so earnestly prayed for by expressing regret for his conversion and begging to be re-admitted in the church he had abandoned. Clearly ten years have not witnessed any noted approach in doctrine between the two sects. "As we know a little more,"

said another reverend minister, "the better we understand, and the nearer we come to unity." Is that true in the light of facts? Between Episcopalians alone, with increase of knowledge—for we cannot in charity suppose that ignorance is becoming more dense—divisions are if anything increasing and the lines of separation more strictly drawn. In England the Anglican Bishop of Liverpool, in a recent charge to his clergy on the subject of "Eucharist" (sic) approves the policy of introducing a white vestment in the commemoration of the Lord's Supper. But *The Churchman*, the American organ of the Episcopalians, says that if white were adopted, "many High Churchmen would find it hard to sacrifice colored vestments, while many Evangelicals would have to abandon their opposition to any kind of Eucharistic vestments."

When such a trifle as the shade or color of a vestment is made a serious stumbling block and stands a solid barrier between great divisions of a single denomination, it is not easy for the most hopeful Christian to see how the Protestant adherents of a hundred sects can ever be brought together as Protestants in the unity of "one Lord, one Faith, one Baptism."

The Rector of Trinity Parish, New York City, has answered the charges made against the trustees of maladministration of its properties, and promised a policy of publicity in future.

Darwinism and Popular Science

The April number of *The Popular Science Monthly* contains a series of articles on Darwin and Darwinism, most of them addresses delivered on the hundredth anniversary of Darwin's birth, February 12th, 1909. The impression that will be derived by the ordinary non-scientific reader, or even by educated people who are not closely in touch with present day thought in biology, will be inevitably that Darwinism is still a great force in the scientific world, an almost universally accepted theory that now has risen almost to the higher plane of a scientific doctrine. Of course any such idea is utterly false. Darwinism is not evolution, but an attempt to explain evolution. Darwin was not the first to make such an attempt of explanation; but literally hundreds of thinkers before him made the effort and at least half a dozen of them came as near making a successful explanation as his has proved to be. In all of these addresses there is practically no hint that at the present moment the great leaders of biological thought in Europe, the professors of the biological sciences at the Universities of Berlin, Paris, Vienna, Strassburg, Tübingen, Erlangen, Amsterdam and Heidelberg have in the last ten years written books against Darwinism. English speaking scientists still continue, apparently from national motives, to cling to Darwinism, but even such distinguished American biologists as Cope, perhaps the greatest of American zoologists, Packard of Brown, and Thomas Hunt Morgan of Columbia, wrote against the Darwinian theory. The greatest investigating scientists of the nineteenth century were almost without exception anti-Darwinians. The "antis" include Von Baer, the greatest of embryologists, though from embryology Darwinism is supposed to derive its strongest confirmation; Wigand, the botanist, though botany is supposed to have furnished most evidence for the transmutation of species; Agassiz and Sir William Dawson, the greatest of paleontologists, though it was the study of fossils that was expected to furnish the missing links; and Von Kolliker Nägeli and Virchow, the great human and comparative anatomists, whose knowledge of anthropology should make their opinions of great weight. Prof. Driesch of Heidelberg, Haeckel's greatest disciple, declared last year in the Gifford Lectures at Edinburg, that "Darwinism fails all along the line." Of all this growing protest against Darwinism there is almost no hint in this symposium on Darwin, published in *The Popular Science Monthly*, except a halting sentence or two from Prof. Morgan, who declares that "it is the spirit of Darwinism and not its formulæ that we proclaim as our best heritage." All this is typically popular science. Popular science is, as a rule, an abomination of desolation for the genuine scientist. Evidently this case is no exception. The centennial of Darwin has not made evolution more certain than he left it.

LITERATURE

When poetry is in question it is better to feel than to think; not that thought may be disregarded, but its expression must be glorified, for, as it has been happily said (in French, the language of happy sayings), poetry is the exquisite expression of exquisite impressions. Mr. T. Daly's *Carmina* (John Lane & Co.: price \$1.00, net), is a reissue of verses that have appeared at various times, many of them too slight for criticism, but all having that gift of expression which belongs to true poetry.

The dedication, "To Herself," and the envoy, "To a Tenant," who has set up house in his heart—

You entered and the sun
Of God's air coming with you, swept away
All ugliness and squalor on that day
When first your life-long leasehold was begun—

tell us volumes about the man underlying the poet. His themes are various, but his note is always cheerful and true. What he has to say he says with unbroken sweetness: he has never visited the town of Stupidity, nor dallied with that deplorable young man named Dull. He has songs for all months of the year and drear November finds his heart as warm as golden May.

When boding night-winds snarl and moan

'Round gabled roof and frosted pane,
'Tis not our common hearth alone
That makes the winds' forebodings vain,
But these twin sparks of fire divine
It feeds from in thy heart and mine;

For here my dear,
Thy need of me, my need of thee,
The measure of our love must be.

Naturally he understands his own people best, and the Gael's longing for the misty hills of the homeland strikes the deepest chord in his soul. In the Song of the Thrush "it is May-time and the birds of free America were singing in the trees," and . . .

"I strove to imitate them and I whistled like a lad.

Oh, my heart was warm to love them

For the very newness of them—
For the old songs that they helped me to forget—an' I was glad.

Till a new note sounded, stillin'
All the rest. A thrush was trillin'
Ah! the thrush I left behind me in the fields about Athlone!

Here again his notes were ringin'
But I'd lost the heart for singin'—
Ah! the song I could not answer was the one I knew the best."

"The one I knew the best."—Mr. Daly had never heard a thrush on Shannon's banks but has only dreamed a "dream from Jove." He sings his country's songs in a strange land, but the "good people" must have come over whisperin' the lilt of them.

The humor of his race bursts out everywhere and accompanies him in his sympathetic songs about that much-misunderstood and harshly criticized citizen, the Italian immigrant. His success is due to the truth and insight of the sketch he gives us, rather than to the dialect he employs.

W'at for you call me "Dago-man,"

An' mak' so bada face?

Ees no room for Eetalian

Een dessa bigga place?

But, pleassa, meester 'Merican,

I ask you wait and see.

How long you leeve een dessa land?

Eh? Thirta-seven year?

Ees onla seexa mont', my frand,

Seence I am comin' here.

I weesh you geeve me time for try

An' see w'at I can do,

So mebbe I gon'be, bimeby,

So gooda man like you.

The lesson is neatly taught, and we can almost see the twinkle in the Italian's eye as he sees the shot go home. In thirty-seven years the Italian will need no apology. The pathos of *Leetla Joe* and the sly match-making of Padre Angelo, and the lonely man's gratitude to the strange dog that came and licked his hand in *Da Besta Frand*, all claim, quotation, but quotation spoils them.

The book is handsomely got up, and both paper and printing are excellent.

J. C. G.

Araminta. By J. C. SNAITH. New York. Moffat, Yard & Co. 1909. \$1.50.

Mr. Snaith, an Englishman, has come to the front recently as a versatile novelist. His latest work before this was "William Jordan, Junior," the weird story of a poet unappreciated by his generation. There Mr. Snaith betrayed his abject submission to all the unproved theories of evolution. The result was a lamentable failure to reconstruct the scheme of things. "William Jordan, Junior" is a miserable and tiresome effort to throw dust in people's eyes by means of a labored heaping together of unconvincing generalities. One could hardly have expected that so apparently hopeless a visionary could write so charming a novel as "Araminta." It is a delightful piece of high comedy, brim full of humor. The old countess, with a temper "acidulated to the verge of the morose," is thus described by her bosom friend

Lord Cheriton: "In my opinion, Caroline Crewkerne is a rather embarrassing phenomenon. She has the education of a Whig, and the instincts of a Jesuit." Evidently the noble lord knew more about Whigs than Jesuits. Perhaps Caroline herself was too severe on the clergymen of the established church when, after reading a certain letter from Araminta's father, the Rector of Slocum Magna, "she declared it was so like a parson to say a great deal more than he need in order to express a great deal less than he ought."

A Legacy of Lectures and Verses.

Published by the author, Rev. HUGH L. MAGEVNEY.

Always apt in his graceful diction, the author of this collection is singularly happy in the naming of this child of his, begotten as his evening came and the Master called. A legacy indeed it is to those who knew Father Magevney in his day of power as a preacher, and who were drawn to him by his genial and big-hearted ways no less than by the charm of his oratory.

Upon the close of the Rebellion in 1865, straight from "the vision of only bright swords and bristling bayonets," Father Magevney carried the ardor of a young Southern cavalryman into the quiet and peace of the seminary to devote his life to the service of the great Captain. A man of very attractive presence, with a poet's love of the beautiful, and an orator's fire and enthusiasm, with notable charm of diction and with elocutionary powers that could not fail to delight his hearers, Father Magevney speedily came to have the reputation of a gifted pulpit speaker. In the cities of the Middle West, in Cincinnati and St. Louis, and later on in Washington and New York, he was for many years a successful preacher, whilst his charm and attractiveness as a popular lecturer caused him to be much in demand as a speaker on notable occasions. How powerful his personal influence was only they who have been affected by it can tell.

Kindly in word and work, gentle as a woman, yet full of the strength of the Christian chivalry he himself so eloquently pictured, Father Magevney had a wonderful faculty to win and to hold and shape unto good. For years he was urged to give his lectures a permanent form, but more important work forbade the rearrangement of old manuscript or the assortment of old ideas. But opportunity was to be given him. In his own words in his preface, "the long affliction with which God has been pleased to bless me has offered an opportunity and created a stimulus." In his hour of pain and helplessness he turned to the old manuscripts and rearranged them as a legacy for those he loved.

Not quite a year before his death his labor

of love was ended. A few of his popular lectures, and pulpit sermons, scattered bits of verse—this was all that his ebbing strength permitted him to recast and revise. They for whom the work was done will cherish it and find in it a memory of the old inspiration which Father Magevney's eloquent voice was ever wont to arouse in their hearts.

M. J. O'C.

Some Great Catholics of Church and State. BERNARD W. KELLY, New York: Benziger Brothers.

This handsome booklet, containing within a hundred pages the lives of twenty distinguished Catholics, will be a welcome addition to our Catholic school books. Considering the page limit, not much objection can be taken to the author's choice, though there are a few who scarcely measure up to their distinguished company. Only one American is given place, Orestes Brownson, and he "loved his country with the passionate—some might say, intemperate zeal—so often found in Transatlantic breasts." The life and character of Frederick von Schlegel is so admirably presented in six pages, as to excite the desire of a more extended life of this distinguished convert. The twenty chosen ones suggest the names of ten times that number equally worthy of admission to the Catholic hall of fame, and we trust that the author or other competent writers will introduce them to our Catholic youth.

De Curia Romana. *Textum documentorum quibus Curia Romana noviter ordinatur, praebeet et notis illustrat Martinus Leitner Juris Canonici Professor in Facultate Theologica Passaviensi.*

This is a booklet of sixty-eight pages, which contains notes from the pen of Dr. Leitner, Professor of Canon Law in the Seminary of Passau. The subject matter as indicated by the title here given is the Roman Curia reorganized under the Pontifical Constitution, "Sapienti consilio" (29th June, 1908). The text of this constitution is reproduced; likewise the *Lex propria* for the Roman Rota and the Apostolic Segnatura, as also the *Normae communes*, or General Rules to be observed in the Congregations, Tribunals and Offices of the Curia. Immediately after the text of the Constitution, Dr. Leitner presents a brief commentary on each of the Congregations and Tribunals (pages 10-26); and this is done neatly and clearly. To some readers it may seem curious that the writer enumerates twelve Congregations while the list set down in the Constitution itself contains only eleven and it is even stated therein that these eleven Congregations along with the Tribunals and Offices constitute the Roman Curia. However the Constitution afterwards makes mention of another Congregation, "*reverendae fabricae S. Petri*," for which reason the writer

has placed it in the list with the others, although many would prefer to follow the method of enumeration observed in the Constitution. Instead of giving the text of the *Normae peculiares*, or Special Rules published (29th Sept., 1908), three months after the appearance of the "Sapienti consilio," he lays before his readers a synopsis regarding the manner of transacting business in the various Congregations. This portion of the work will be found especially useful for those who may not have leisure to study these rules in detail: even those who have studied them will find the more important points here set forth distinctly.

Altogether we think that Dr. Leitner has done good work in publishing his Notes in as much as they will supply ecclesiastics, —priests and seminarists—with valuable information concerning the Roman Curia as now constituted. Although the volume was chiefly intended for those students who make use of Santi's "Praelationes Juris Canonici," of which Dr. Leitner is the editor, it will prove beneficial to others who have little or no acquaintance with the writings of that Canonist.

Ordo Baptismi. New York and Cincinnati: PUSTET & Co.

This is a neat re-print. The translation in English, German, French, Italian and Polish, of the portions to be recited in the vernacular, are on the same page with the Latin text.

Die Heilige Schrift des Alten und Neuen Testamentes, von AUGUSTIN ARNDT, S.J. Ratisbon, Rome, New York, Cincinnati: Pustet & Co.

This reprint of Father Arndt's German translation of the Vulgate comes to us with the approbation of thirty bishops and archbishops of Germany, Austria, Switzerland and Holland. Besides the *imprimatur* of the episcopal chapter of Ratisbon, the translation is recommended by a special decree of the Sacred Congregation of the Index, signed by the late Cardinal Steinhuber, and is honored by a personal letter of the prince-bishop, Cardinal Kopp. Lastly, the Holy Father, Pius X, writes a letter of warmest approval to Father Arndt. "Your undertaking is of a truth timely, and gives proof of your learning and scholarship as well as of your piety. It has been made known to Us that eminent Biblical scholars have paid you this tribute of praise, that you have so renovated the work of Allioli as to have left nothing to desiderate in the matter either of the findings of modern science or of a stimulating understanding of the divine Word." The Holy Father is especially pleased at the cheap pocket edition of the New Testament, which Father Arndt has edited for popular use.

In the translation of the New Testament, Father Arndt has followed Allioli, except where the latter's translation seemed to be wanting in either accuracy or clearness. The foot-notes of Fr. Arndt are clear explanations of the text. We regret that more use has not been made of the Greek text. Brief references to the original would be of very great service to the right understanding of the Vulgate. The special introduction to each book of the New Testament is remarkably good. In very few words Father Arndt sums up the results of scientific study in regard to the author, time, place, language and purpose of each book. The paper, composition and presswork of the book are attractive. The clear and tasteful language of this translation, its brief and thoughtful notes make us wish we had such a revision of Challoner's Douai version. We shall later speak of Father Arndt's translation of the Old Testament.

WALTER DRUM, S.J.

Anatole France has issued a new edition of "Jeanne d'Arc," claiming that all the errors of the first have been corrected. But Andrew Lang is again on his trail. Mr. Lang asserts that the most glaring blunders, which a school boy could correct, are still in evidence, and that if all his mistakes and misstatements were eliminated there would be little left of the book, and the originality would be altogether lost.

Scribners' have issued in book form Francis Thompson's famous essay on Shelley. It was originally written at the suggestion of Cardinal Vaughan and published after the poet's death in the *Dublin Review*, by Wilfrid Meynell, his literary executor. His Catholicity and poetic genius are both as evident in his prose as in his verse. His appeal in behalf of "poesy divine" is addressed to Catholics:

"You are taking from its walls the panoply of Aquinas; take also from its walls the psalter of Alighieri. Unroll the precedents of the Church's past; recall to your mind that Francis of Assisi was among the precursors of Dante; that sworn to Poverty he fore-swore not Beauty, but discovered through the lamp Beauty the Light God; that he was even more a poet in his miracles than in his melody; that poetry clung round the cowls of his order."

Of Shelley's pantheistic "immortality," he says:

"What deepest depth of agony is it that finds consolation in this immortality; an immortality that thrusts you into death, the maw of Nature, that your dissolved elements may circulate through her veins?"

Reviews and Magazines.

In the *Contemporary Review*, Mr. Harold Spender reviews the "Budget Question in England," and arrives at the conclusion that the chancellor of the exchequer will have to raise £14,000,000 by new taxes in the next Budget. Mr. Spender theorizes on the matter and finally suggests a further graduation of the income tax on unearned incomes, a higher liquor license, a saving on the sinking fund, and a new land tax. He does not think an increased income tax will drive money out of the country—it will be difficult to find a country where it will fare better.

Under the pen-name "Michel," a German writer frankly admits that Germany is building against England and has never attempted to deny it. John Bull is a pirate and the son of a pirate; and in spite of all protestations international morality has no fixed standard: between nations as between individuals, homicide is sometimes justifiable. A strong fleet or no fleet was Germany's motto. A weak fleet would be a toothsome morsel for John Bull's breakfast, should England become aggressive.

The article on "Milton's God and Milton's Satan," by the Rev. Dr. Forsythe, argues that Satan is Milton's great hero, and that his God is an article of Genevan manufacture. In a general way the rationale of the article agrees with Dr. Palen's contrast of Milton and Dante in one of the last numbers of the *Messenger*.

"Romanus" takes the opportunity in writing on "The Foreign Policy of Italy" to indulge in one of his periodic outbursts against the Vatican. But for Vatican influences Italy and Austria might be fast friends. In the recent political events in the East, Germany and Austria acted as bullies at the expense of their junior in the Triplice; but when the present alliance expires Italy will be free to renew or not to renew the compact. Meanwhile she must increase her military and naval power so as to be in a position to defend her choice by force of arms. The general tone of the article is a bid for an alliance with England.

The *Cosmopolitan* for May contains an article, "Blasting at the Rock of Ages," which is even more striking than its title. The writer, Mr. Bolce, has made "an itinerary of classrooms" in all the leading universities from New York to California, Catholic institutions excepted. He has attended lectures, studied records and interviewed the faculties in regard to their moral and religious teaching, and the result is astonishing. "I have heard all the multiplex issues of morality and political economy—marriage, divorce, the home, re-

ligion, democracy—put through merciless processes of examination as if these things were fossils, equations or chimeras. There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus." Hundreds of professors in universities of "light and leading" are represented as teaching some 200,000 students that there are no absolute evils, that morality is merely a convention, that a change of religion is like a change of hats, and notions of right and wrong are no more sacred than fashions in dress; that the Declaration of Independence is spectacular rhetoric, Marriage and Democracy are both failures.

The indictment is not vague. Place, person and pronouncement are carefully set down. "Formerly," says Prof. Patten, of Pennsylvania University, "the best citizen was the good Samaritan; now it is the man who paves, lights and polices the road to Jericho." Prof. Earp, of Syracuse University, a religious and co-educational institution, said in reference to the tablets of the law that "it is absurd to suppose that God turned stone-mason and chiseled commandments on a rock." Most astonishing doctrines are assigned to leading professors of Yale, Harvard, Cornell, Princeton, Chicago, etc. Prof. Arner has prepared a monograph for Columbia University to the effect that marriage between the nearest blood relations is not only not injurious but "a factor in fertility" and "the horror of incest is a myth."

Mr. Bolce does not charge the faculties of these universities with holding the views promulgated by individual professors; but the faculty cannot or will not interfere. Anyhow, they do not interfere until the outer world protests. "Students may absorb *ad libitum* what conventional society condemns as tainted ethics, unless the professor, seeking publicity or inexpert in dodging it, arouses the wrath of the community." And such professors are usually "men of force and genius, often magnetic, and have a following. Their classrooms are so crowded that seating-room is at a premium."

This article should be read by the Catholic parents, unfortunately too numerous, who subject their children to such influences.

In *The Nineteenth Century*, for April, the place of honor is given to an article on the naval situation in England, by Sir W. H. White, Director of Naval Construction at the time of the Naval Defense Act, 1889. The article is wonderfully sane and moderate in tone when contrasted with the violent language of the *Spectator* and the press in general. The writer blames Cabinet dissensions for the recent "scare." Germany is building at a rapid rate, but there was no secrecy about the

matter. Its program had been framed, and will be carried through. Germany is strictly within her rights in creating a powerful navy. But naval supremacy is essential to the existence of the British Empire.

After contrasting the building powers of Germany and England, and making allowances for delays in Germany owing to her limited power of producing armour-plate and gun-mountings as well as to the strength of the national labor party in obstructing government plans by strikes, etc., the writer goes on to deprecate the heroic method of laying down a great number of ships in order to convince Germany that competition is useless. Germany will not be deterred from carrying her program through: yet the duty of England's government is to see that her naval power remains undisputed. Present suspicion of Germany is unfortunate and unfounded. The countries may be rivals without being positively hostile. Moreover, apart altogether from dreadnoughts, it must be remembered that England has 40 pre-dreadnought battleships to Germany's 20; and 35 armored cruisers to Germany's 8.

In an article entitled "The Unionist Party and its Fiscal Sore," Lord Hugh Cecil makes a plea for toleration among Unionist Free Traders, and Fiscal Reformers. He fears the continuance of the feud will cost the Unionist party more than a few seats, and his main object is to secure the overthrow of the present Liberal regime. It is true that Mr. Balfour declares "Fiscal reform is, and must remain, the first constructive work of the Unionist Party," but Lord H. Cecil points out that the word "constructive" limits the meaning of the word "first," and that many defensive works take precedence over reform; among them he mentions the maintenance of the Union, of the House of Lords, of the Established Church, perhaps even of Religious Denominational Education as being of foremost importance in Mr. Balfour's program; and on these questions all Unionists, whether Free Traders or Fiscal Reformers are in accord. The article is, on the whole, a plea for his own continuance in parliamentary life.

In a graphic account of the "Great Earthquake," the Duke of Bronte tells how news of Messina's ruin came to a little hill-town twenty miles away (Messina non è piu, it was whispered in doubt and perplexity) and of what he saw when he visited Messina. He laments that political capital has been made out of the event. Although united Italy is an accomplished fact, there is no real union of hearts. Sicilians distrust Italian institutions, and those desiring the overthrow of the present government have fostered this feeling. It is everywhere whispered that the vast sums of money contributed by foreign nations will not go to relieve the suffering.

EDUCATION

The Catholic University of Louvain, Belgium, will celebrate its seventy-fifth anniversary this year. The days fixed for the program are the 9th, 10th and 11th of September. The celebration will open with a big procession and a grand concert in which the Durand choir and the Ysaye orchestra will play Cæsar Frank's "Beatitudes" and Turck's "Katherina." The committee for organizing the National Congress of Catholic Works has issued the following declaration: As its name indicates, the congress will preoccupy itself with nothing but the future of Belgian Catholic works and their progress. Its object is to draw up an inventory of the works, to put in common the fruit of the experience of all those who had a part in them, and thanks to the lesson this inquiry will make us learn, to give Catholic vitality a new impulse. The congress will exclude from its program all political discussions. It will treat of legislative questions only as they affect Catholic action or bear on the development of good works. Its studies will be occupied with the following sections: (1) Religious, moral and charitable works; (2) Economical and social works; (3) Works of school and after school; (4) Editing and distributing printed matter; (5) Scientific and artistic works; (6) Catholic works in the colony.

Archbishop Blenk, of New Orleans, blessed the cornerstone of a new college building at Grand Coteau, La., on April 12. Situated in the country made famous by "Evangeline," and in the midst of a Catholic population largely descendants of Acadian exiles, St. Charles' College has been a civilizing influence in Louisiana for seventy years. Many of her chief citizens, including the present Governor Sanders, are graduates of this college, which was burnt down and discontinued for some years. Rev. Henry Mahring, S.J., has planned a new building on a larger scale, capable of accommodating five hundred boarders, which will be ready for occupation in September. The preacher on the occasion, Very Rev. J. F. O'Connor, Provincial of the Jesuit province of New Orleans, said among other things of Christian education:

"The Christian is convinced that in this triple training of body, mind and heart a supernatural element must enter. God and Christ and the truths of Christ's revelation must inform and direct and permeate the whole work of education from the showing of the alphabet to the giving of the Doctor's cap. Otherwise the most wisely devised system can produce but defective, partial, even prejudicial results.

"Quarry the granite rock, and moor the vessel with a silken thread, then you may hope with such keen instruments as human knowledge and human reason to contend against those giants, the passions and the pride of man." St. Paul tells us to put on the armor of God, that we may successfully combat the rulers of darkness, who war against Christ. Some who would take in hand the work of education cry out in protest against such quotations from Paul of Tarsus. None of this for the schoolhouse and the college! Philosophy and science, art and morality are independent of faith, must not be hampered by creed and need no other guide than reason! But take away Christian faith from philosophy, Christian worship from art, Christian morality from the institutions of the civil state, and what remains? Nothing but revolting paganism. You will have teachers to promulgate the most abominable doctrines which, put in practice, would destroy all civilization. . . . But the interests of true science not less than those of the Church demand that the Christian idea should animate and quicken all teaching. No man can be the client of true science, who does not love justice and truth; but there is no justice and truth without the light of the knowledge of God."

At the closing session of the Pennsylvania legislature the Educational School Code Bill was passed, placing the public schools of the State directly in politics. Every district hereafter will elect the board of education and school directors except Philadelphia, where the board of education is to be appointed by the governor instead of by the judges. The latter city is also authorized to levy the same tax that is now by law imposed for school purposes, and to issue bonds, subject to popular approval, to the limit of 2 per cent. upon the assessed valuation of property. This will in effect extend the borrowing capacity of the city from 7 to 9 per cent, the board of education taking over the charge of the outstanding indebtedness incurred for the acquisition of school property. The Philadelphia *Public Ledger* admits that "the absence of anything like due consideration in either branch of the Legislature has discredited the final outcome." Turbulence and uproar attended the bill in its several legislative stages.

Does co-education promote matrimonial alliances? Separate schools for boys and girls have ever been the policy of the Catholic Church. Her proverbial foresight and knowledge of the needs of men is startling, when measured by recent statistics. The London *Teacher* has obtained information as to the marriage rate at the University of Manchester, England. Women to the number of 560 have obtained degrees,

only 64 of these have married. In this university, youths and maidens sit side by side, and almost bordering on the wonderful is the statement that only twelve of the 560 girls have wedded male graduates.

The University of Buda-Pesth was founded by Cardinal Pázmány in the seventeenth century. Some eight years ago the crucifixes in the Lehrsäle were removed and damaged by a body of anti-Christian students; they were quickly restored by the Catholics; but out of deference to the Liberals and Jews, who jeer at the Catholic students as the "Knights of the Cross," the Rector of the University (a Catholic priest) allowed them to be again removed. In consequence he was recalled by his Bishop. Every year on the anniversary of the insult, the Catholic students present a petition for the restoration of the cross, and this year the Rev. Dr. S. Szekely, the rector, promised to assist them in every way. Unfortunately, the majority of the Senate is Liberal in tendency, and both Jews and Calvinists are numerous at the University.

"State School System" is the title of a pamphlet, covering 362 pages, with an admirable index, recently published by Edward C. Elliott, professor of education in the University of Wisconsin. The book, being Bulletin No. 7, 1908, of the United States Bureau of Education, is a sequel to an earlier number (Bulletin 3, 1907) of the same Bureau. The second part is a digest of the legislation and judicial decisions relating to public education, October 1, 1906 to October 1, 1908. The first volume, second revised edition, gives the legislation and judicial decisions from October 1, 1904 to October 1, 1906, in 156 pages, in 753 numbers of legislative enactments and court decisions. The vast increase of legislative activity for education during the two subsequent years is surprising.

In the second volume before us the legislative enactments of each State of the Union are recounted under classified heads. A glance at this classification reveals at once how vast a field is covered by modern educational legislation. All these heads, arranged under capital letters, are subdivided into detailed subjects, marked by small letters. Thus the laws on education present a veritable array of orders, provisions, restrictions, above all, appropriations of public taxes which only in such condensed form will make a deep and lasting impression on the attentive reader. We expect naturally that administrative control and supervision, finance and buildings, teachers, their certificates and salaries, child labor, school attendance, school discipline and hygiene are made the subject of legislation and that different types of schools, especially trade or indus-

trial schools, are considered by our legislatures. But it is probably a surprise to the average reader to learn that so much legislation is concerned with compulsory attendance, the education of defectives, viz., deaf mutes, the blind, the crippled and deformed, the feeble-minded, the education of dependents and delinquents. Side by side with the enactments regarding the selection of subjects to be taught, we find many laws regarding free text books, free transportation of children, physical examination and medical inspection, fire drills, university extension and public lectures, the United States flag in schools. It is observed that the supervision on the part of the State of private and endowed institutions is being extended. The public school library has met with a great amount of favor in recent legislation. The attitude of the State towards higher educational institutions is clearly one of increased liberty (p. 260).

In the enormous list of 1,617 numbers which represent legislative enactments and court decisions, hardly any subject of educational interest has been overlooked. Moral and religious training, however, is not mentioned except as a judicial case, viz., the reading in the public schools of King James' Bible, which is not considered to be a sectarian book (Kentucky, 1905 and 1908; Decisions 1174 and 1175).

Of special interest are the educational laws approved in the State of New York for Elmira, Schenectady, Albany, Watervliet and the educational provisions in the new constitutions of Michigan and Oklahoma. The attempt made in Ohio to regulate the power of conferring degrees appears to be very crude and open to much criticism and arbitrary interpretation.

The famous case of wearing a religious garb (Lima, New York) is fully given in the appendix, as also the reasonable enactments against high school fraternities.

In the bibliography of recent educational legislation (pages 16 to 19) the contributions of the Catholic Educational Association, especially educational legislation with reference to Catholic interests treated in the Milwaukee Meeting (1907) of the Association, are not forgotten. This may be taken as evidence that the vast educational work, done by the Catholic church, is making an impression on the American public and suggests the question *whether the child is the ward of the state*.

Mr. William Nottingham, Regent of the University of the State of New York, said last fall in an address to which we shall refer on some other occasion what may be matter for very serious consideration: "*There are many indications that we are drifting toward the pernicious notion that the citizen is the ward of the state.*" (46th Annual Convention of the University of the State of New York, Education Department Bulletin No. 443. Albany, 1909, page 36.)

In our first number we reported the formation among the students in German Universities of societies for scientific, literary and charitable purposes. The members do not give up their efforts when leaving for their vacations. There are not less than fifty-six vacation societies for social work in connection with the Secretary for Social Student Work, who is appointed by the Catholic Volksverein. During their vacations these young men are trained for social activity by assisting in the teaching of workingmen's night schools, or by lectures to young tradesman, or by visiting social and charitable institutions.

SCIENCE

The Munich Academy of Sciences recently celebrated its one hundred and fiftieth anniversary. Prince Ludwig, the presumptive heir of the Crown was present. There is in Germany a widespread class of infidel university professors who advocate the isolation and gradual abolition of the theological faculties in the state universities. When answering to the toast of the president of the Academy, the Prince first stated that he was very little of a savant although he was an honorary member of the Academy. "The president spoke of *liberty and truth*"; he said, "surely, liberty is great, but liberty is to be understood in such a way that the views which others have of liberty are as much respected as one's own, and that the avenue to truth—and truth is always one, as there cannot be two kinds of truth—must be open to every one." The allusion contained in these words is obvious.

Professor Haeckel has assumed that sooner or later a connecting link between ape and man would undoubtedly be discovered, and Virchow held that the historical progenitor must be sought in the Malay Peninsula. Acting on these suppositions, Professor Dubois of Amsterdam visited the Dutch colonies in India in the year 1890 with the fixed determination of finding the pithecanthropus. Aided by a government subsidy, he began his investigations and in September found in the island of Java a skull, two teeth and a hip-bone. That the skull belongs to a member of the ape family is generally admitted; the teeth also appear to be those of an ape, while the hip-bone may be that of a man. Dubois regarded his task as finished; the "missing link" was discovered. Virchow's repeated assertions that there was no evidence to show that the bones belonged to the same animal were passed over unnoticed. With the assistance of the Royal Prussian Academy of Science in Berlin, Frau Selenka organized an expedition to proceed to India for the pur-

pose of seeking additional remains of the pithecanthropus, and Professor Volz, of Breslau, who investigated the volcanoes of Sumatra in 1904-06, was asked to proceed to Java to determine the geological condition of the ground in which Dubois had found his fossils. What was the result? Both Professor Volz and the Selenka expedition have shown clearly that Dubois' assertion is a mere fable. Prof. Volz has come to the conclusion that man was coeval with the so-called pithecanthropus, that both existed side by side. Consequently, Dubois' much-bruited zoological proof of the animal descent of man carries no more weight than an assertion that man is descended from the ape, because men and apes are found side by side. What Professor Volz has shown by his zoological investigations has been fully confirmed by the paleontological results of the Selenka expedition. The fossilized mussels discovered were submitted to the highest living authority, Professor Martin of Leyden, for examination. He pronounced the mussels to be in no way different from those existing to-day, thus proving with absolute certainty that the stratum in which the fossils were discovered is post-tertiary, consequently, the pithecanthropus was coeval with the first man. These investigations are the death-knell of Dubois' rash hypothesis.

Rather odd, isn't it, to think of Winnipeg, the geographical centre of North America, as a seaport? And yet the thing looks as if it would soon be an accomplished fact. In order to understand its possibility we must stand away from the customary view of central Canada's capital. Chief Engineer Armstrong reports, as the result of a survey begun last October, that a few locks in the Red River between the City of Winnipeg and the lake of that name, and a few more along the rapids of Nelson River would enable vessels to steam from Liverpool or London or any European port into the docks of Manitoba's capital. There is, of course, the adverse fact that Hudson's Bay is open only four months in the year. Moreover, it used to be thought that even during those four months the navigation of Hudson's Straits was not quite safe owing to flocks, icebergs and fogs. But against this difficulty is the well-known fact that for nearly two hundred years the vessels of the Hudson's Bay Company threaded the maze of those dreaded straits without the help of steam and with very few wrecks. At any rate, the experiment is worth trying, for the Hudson's Bay route would shorten the distance from the northern half of North America to Great Britain by at least a thousand miles.

ART

The Ten American Painters.

This society has been exhibiting at the Montross Gallery twenty-two canvases of great merit. To glance at them briefly, there is Robert Reid's "Yellow Flower," which attracts immediate attention. It is very light in tone and so delicate, fragile and transparent in the making that it is aptly named. The blossom-like girl is the key in this iridescent scheme of white, pale gold and effaced green. It is to be regretted that the flower itself has been treated so slightly; the best-intentioned observer could not recognize it. One inclines to honey-suckle, but it is sheer guess-work. Same objection to the pot of green stuff by the piano in Childe Hassam's "Music Room." We admire Mr. Hassam and know his roses—but rarely his trees and shrubs. Rather *pointilliste* in manner, his four canvases are effective, as usual. "Neptune's Hall, Appledore," has a vibration of strong color; cliffs in glaring sunshine, rocks under the green heights, and a swimmer in the swirl of violet-green sea. Willard Metcalfe's single exhibit, "The White Veil," is a landscape seen through a snow storm, and wonderfully real. You can approach or draw back without loss, the subdued tones grow clearer or more indistinct, but the scene remains; so, too, does the sense of monotony and dreariness, the sad atmosphere of the winter's day. We must call attention to the frame with its long, oozy, decorative lines. A frame is only a frame, but it may enhance or ruin a picture. This one suggests the very idea of the painted subject. Frank W. Benson has three open air views with figures. We liked best the "Summer Afternoon," with its group of girls sitting in the grass, the sun shining hotly down upon them and the vivid blue sea in the distance. T. W. Dewing's "Yellow Tulips," is quiet and refined and very suggestive in color. Without looking at the catalogue, we had surmised that the figure in green and its accessories stood for daffodils. Edmund Tarbell's "Girl Reading" (unfinished), is in clean, cold tints, keyed to grey, with a saving warmth of note in the flesh-rendering and chestnut hair. Joseph de Camp's "The Blue Cup," is full of freshness, healthy, virile coloring and breadth. The young woman stands, life-size, against a grayish wall with suggestions of rose, a beautiful clear tone, from which the plastic form detaches itself, intensely alive and full of power. She is holding up a piece of china in her two hands against the light, and the light suffuses and kindles the roseate face. There is an overflow of vitality in the

livingness and realism of this painting. Alden Weir exhibits a number of landscapes, mainly in blues and greens. "Spring" has a whitening of blossom that is very pretty. Two rather sketchy subjects, in big strokes and darkish tone, a boy's head and a still-life, are the contributions of William Chase.

The Hispanic Society in Retrospect.
Sorolla and Zuloaga.

The Zuloaga exhibition is closing as we write. It has been very interesting and was in a way necessary to complete and contrast with the brilliant exhibition of Sorolla. Both painters are genuinely true to modern art and true at the same time to different aspects of Spanish tradition. Zuloaga elected to paint the shadow as Sorolla did the sun. Zuloaga found in the native art of his country the austerity, the gravity, the sobriety, one might almost say the stern gloom of his fancy. The student knows that they are there: especially among the earliest and greatest masters. But the further difference between these two modern painters is, to our mind, temperamental and hereditary. Zuloaga is a Basque, a northerner; they live in their mountains, apart, speaking an unintelligible tongue of their own, a sternly brave, fiercely proud people with an inclination to look backward upon the past history of Spain—an element of savagery in their aloofness. In Segovia, Zuloaga uses a deserted church for his studio. Sorolla lives and paints in the open air. He is a child of the vine-clad plain and the seashore. Among his people, fierceness and reserve are not unknown, but the sunshine is their habitual abode and cheerfulness and open courtesy prevail throughout their intercourse. One is constrained to say, without partiality for the happier art, that it is the healthiest and most helpful. Zuloaga has lived a good deal in Paris and knows certain aspects of the life which are not pleasant. Some of his women smile, but the smile combines with the crafty eyes to make a leer. In draughtsmanship he is very strong, and he sees with extraordinary force and vividness but also with something of the over-acute faculty of the caricaturist. This, too, he may have learned in the elder art of Spain. He is not the first to paint dwarfishness. But in his group of Gregorio the dwarf is not the only hideousness; the old peasant drawn so vigorously and the aged woman, lean and scrawny with the twisted wisps of hair, all are consistently and consummately ugly. In the "Village Bullfighters," one of the men is positively *déshanché*, but it is not error, it is over-accentuation of the line throwing out the hip. The "Pepillo" is exaggerated, too. One begins to think it

intentional; and perhaps it is—for the whole manner is thoroughly artificial. In this he does not follow the great art of Spain. As to color, dead tones prevail. One of his best combinations is that of solid deep green background, with black and a pale green in the garments, and grey and silver for relief. In the "Paulette danseuse," faded salmon, mauve, purple and withered blossoms on the ground looking like last year's discarded millinery. And what of the drabs and fawns, browns and slates, all smoky and discolored, and the skies that always loom and where storms are ever brewing? Is it not a pictorial echo of Maeterlinck and Ibsen? Occasionally these studies in duns are attractive and one can spell out real beauties in the unfamiliar method, but taking them as a whole, they are not a little depressing. In the "Vintagers returning at Evening," Zuloaga is true to one of the grand traditions of Spanish painting. It is sober and rich, robust and powerfully handled. Why must his brush pass to the repulsiveness of the seven "Sorceresses of San Millán"? Again, in the "Lucienne Bréval as Carmen," he is full of sympathy. By exception he paints her face in light (even though it is but a reflection) and he paints her bravely in reds and blacks with a genuine smile that has come from the heart. Sometimes Ignacio Zuloaga is a great artist. One cannot know without admiration for the man the immense difficulties he has overcome, the battle his following of art has been to him. Perhaps this has made the touch of bitterness and defiance, the undertone of cynicism in his work. But in last analysis, we may not permit ourselves to remember them. Before the great art of the world we must be able to forget there was an artist and the work alone shall speak. If it can stand this test, it is art indeed and will endure.

GABRIEL FRANCIS POWERS.

In 1890 the plan was conceived to erect on Dante's tomb in Ravenna a magnificent monument, and subscription lists were opened to raise the necessary funds. The most generous contributor, and among the first, was Pope Leo XIII, who gave 10,000 lire (\$2,000). But his example was not imitated. money came in very slowly. A Dante Library was proposed instead of a monument. The organizers this time were polite enough to obtain the Pope's consent to this change. It was different when the library was solemnly dedicated on the anniversary of Dante's death. The Pope, the most liberal donor, was not even mentioned. A band of Irredentists assembled, and Nathan, the mayor of Rome, in a speech, ridiculed all that was sacred to the great poet's heart. (*Stimmen a. M. L.*)

SOCIOLOGY

A New Movement Among German-American Catholics.—Socialism is one of the gravest present dangers of the country. It speaks well, then, for the clear-sightedness of our German fellow-Catholics, that in the last meeting of their "Central Verein" in Cleveland they resolved to make the combating of Socialism the chief aim of their activity.

A sum of nearly \$2,000 was raised on the spot for this purpose. Their society organ, the *Central-Blatt* was changed into a monthly with the view to keep the members of the association informed on Socialistic tendencies as well as on means to better the condition of the masses. Only the first half of the paper is destined for "the old guard," i. e., written in German; the second half in English is for the young people "who are either unable or at least unwilling to read and speak German." Evidently the leading spirits in the new movement do not mean to allow the pettiness of racial narrowness to interfere with the project.

As a further step in the fight against Socialism a successful attempt has been made to establish Catholic workingmen's societies. The *Amerika* of St. Louis published an invitation signed by Monsignor Goller as spiritual director and a committee of eight laymen. A result of this invitation was the foundation of a workingmen's society under the title "Arbeiterwohl," which was soon followed by others. However, St. Louis is not the first city in which the mustard seed was planted. By the active co-operation of the *Buffalo Volksfreund* a similar society was founded several years ago in that city, and is to-day in a very flourishing condition.

A ceremony has just taken place in Brussels that cannot fail to have its interest for American Catholics, and particularly for those caring for the social uplifting of the poorer classes. It was the award of prizes in the contest in order and cleanliness, a work organized by a committee composed of loyal and generous Catholic workers, and carried on with the help of many others. H. R. H. Princess Albert, wife of the heir-apparent to the throne of Belgium, presided over the assembly, at which were distributed eight prix d'honneur, 30 first prizes, 48 seconds, and 67 thirds.

The report published for the year 1908 shows the extent of the work of these devoted Catholics; the commission working in Brussels alone visited during the year 2,868 homes, inspected 11,237 rooms, and consulted 25,000 persons. The effects of this will be at once seen,—a general betterment in the conditions of housing effected by the poor themselves, a great amelioration of health, and, indirectly, the

strengthening of the ties of family life among the poorer classes. The next meeting for a similar award will be in 1910, in Brussels during the World's Fair.

Closely related to this work is another, more general and widespread. It is the Association for the Betterment of Workmen's Dwellings. A merely superficial inspection of the alleys and *impasses* of any of the cities of Belgium will reveal the fact that there is still much misery prevailing. Hence, the origin of this association, which has for aim the reform of this state of affairs, and the affording of relief to the sufferers, particularly in regard to better hygienic conditions than now exist. It likewise has recently held its annual general assembly and published a report of what has been accomplished, and it is with satisfaction and pride that the Catholic reads that thousands of miseries have been succored. This particular society has a novel constitution. Though a work of charity, it is a regularly organized stock company. This was done to put it on a firm basis and to induce people to contribute, for already, in spite of a large sinking fund, and other special funds set aside for charity, it has declared a dividend of 4 per cent. Hence it is both a profitable investment and a work of mercy to the poor.

H. DEMAIRE, S.J.

"In all the churches of this and other dioceses, there are large bodies of men and women, mentally, morally and physically strong and energetic, who are seeking to do good. This is particularly noticeable in the beneficent work of the Society of St. Vincent de Paul. Suppose that these men and women in the Society of St. Vincent de Paul, and other members of the congregations, not especially identified with St. Vincent de Paul's Society, should place themselves at the disposal of the pastors of the respective parishes with a view to organizing the men and women of the tenement districts into co-operative organizations for the purification of their respective blocks; for the protection of their children from the scoundrels who corrupt their daughters and mislead their sons into dishonest ways; to protect the individual woman from the drunken, brutal or lazy husband; to protect the families from the extortions of the landlords and their disinclination to comply with the laws for the sanitation of the tenements; to control the corner liquor-seller who gets so large a proportion of the husband's earnings and make him more amenable to moral suasion and local public opinion; to act as volunteer nurses where poverty, sickness or distress demand such help, etc., new conditions would arise almost immediately. In

many of the congested districts, the blocks are so large that it will be perhaps difficult to get the tenants all together in one organization, but the object which the Church seeks to attain would be even more effectively accomplished, if the residents were organized in their respective tenements. Their interests are immediately under their eyes; they could supervise the character of the tenants that come in and guard against the other evils which are so destructive to the mental, moral and physical welfare of young and thoughtless boys and girls.

"Of course, this work would have to be delegated to the sympathetic men and women of superior intelligence in the respective parishes and in the Society of St. Vincent de Paul. The functions of these workers would be to supply the directing force, the initiative, the suggestion, the method of procedure and the moral 'bracing-up' of all these independent 'Block and House Organizations' when they would seem to weaken from any cause. Practically, these workers would be the lieutenants, adjutants or executives of the rector of each parish to whom they would report. As fast as a 'block' is organized the intelligent tenement men and women could be selected from that block to help organize other blocks on the endless chain principle." (Communicated.)

APRIL 9, 1909.

REVEREND WILLIAM S. HUBBELL,
31 Bible House, City.

MY DEAR DR. HUBBELL:

In relation to the proposed legislation allowing the saloons to be kept open during a part of the day on Sundays, I beg to say that I am opposed to such action, as from every point of view it would be a detriment and not a benefit. My understanding of the motives for such a change in the laws would cause them to be described briefly as follows:

First. To prevent grafting or blackmail on the part of the police by their levying a tax upon saloonkeepers for the privilege of violating the law. Second. To allow workingmen the opportunity to visit the saloons on Sunday. Third. To prevent violation of the law: (a) unlawful sales of liquor on Sunday; (b) the immoralities that are practised in so-called "Raines' Law" hotels.

As to the first, I do not believe that

the assertions that were recently made, that the police are hopelessly addicted to the habit of grafting, are well founded; but, on the contrary, my experience with the force justifies me in believing that it would be hard to find such a large body of men so practically honest as the police of this city; even if they were not so, the proposed law would not remedy the alleged evil, as everyone who is familiar with such things knows that the most profitable period during which the law is violated is from midnight on Saturday until say five o'clock on Sunday morning.

If this is true, it would be absurd to believe that the saloonkeepers would accept the proposed privilege with the promise that they would keep closed at all other hours. This is all on the assumption that the saloonkeepers insist that the law must be adapted to their business, regardless of consideration for the community, and to that end if they are deprived of the profits they now unlawfully obtain, they must be given some equivalent. It would be rather a discouraging thought to think that such an attitude was taken by any substantial proportion of our citizens, irrespective of what their avocation might be.

As to the second ground, I have never yet during all the various agitations that have been made regarding the opening of the saloon on Sunday been able to find any evidence that the workingmen desired to have the saloons open. The great labor organizations have never expressed themselves in favor of such a change in the laws, and in fact I think that such organizations are more conservative and have a greater regard for the preservation of the laws as they now stand than other classes among whom we frequently have theorists who are so blinded by their fads as to lose all idea of the practical effect of a realization of the same.

A different question would be presented if it involved simply the question of the workingman and his family enjoying the privileges of a real holiday on Sunday. No one would have any objection to anything that would tend to that, but it is unfair to assume that the self-respecting workingman finds that the right to spend his time on Sunday away from his family in a saloon is indispensable to his enjoyment of the day.

The third ground—the prevention of violation of the law—is already partly answered by what has been said above in relation to the opening of saloons on Sunday for only part of the day. So far as the Raines' Law hotels are concerned, it seems to be rather curiously overlooked that if these places are the source of profit, the greater part of the latter must be derived through the week,

and if that is so it cannot be expected that the deprivation of the sale of liquor on Sundays, which the hotels enjoy, as now constructed, would be sufficient inducement to cause them to abandon the profit made otherwise. There is another well defined principle which such contemplated legislation seriously violates and that is the proposal to change existing laws so as to prevent violations of the law. The absurdity of such a theory must be apparent even to the projectors of the innovation, if they will only give a moment's serious consideration to it. Our criminal courts now are crowded with business to an extraordinary extent, and in fact are unable to cope with the volume of business they are called upon to attend to. Adopting the same theory held by those who would reform the liquor law, would it not be better to amend the Penal Code so as to abolish some of the grounds for criminal charges, or modify the same, and thus avoid a large proportion of the violations of the law that now exist? In fact, if we were to abolish the Penal Code we should have a law-abiding community. If the same energy and efforts were directed toward a fair and reasonable enforcement of the existing laws, the evils complained of would soon disappear. The trouble, however, is that it is very much easier to procure new legislation than to enforce the existing laws.

What is needed is realization of duty and fearlessness and fairness in its performance.

Yours faithfully,

EUGENE A. PHILBIN.

Miss Georgina Pell Curtis, editor of "Some Roads to Rome," recently published by Herder of St. Louis, and the "American Catholic Who's Who," now in course of preparation, is a native of New York, though for the past ten years a resident of Chicago. Miss Curtis attended the Episcopal School of St. Mary, New York City, and after her graduation studied for five years in the Art Schools of the metropolis. In 1899 at the suggestion of the Rev. John J. Wynne, editor of AMERICA and associate editor of "The Catholic Encyclopedia," she began writing for the Catholic magazines, to which she has ever since been a contributor. Miss Curtis is a convert and a distant relative of George William Curtis, editor, so many years of the Harper Bros' publications. Material for "The American Catholic Who's Who," has been received from Americans living in England, France, Italy and the Austrian Tyrol, with whom she was in correspondence while engaged in editing "Some Roads to Rome in America." Miss Curtis has also in preparation an historical novel.

ECCLESIASTICAL NEWS

—Eight of the official family of the Archbishop of Boston have been elevated by the Holy Father to the rank of prelates of the Household. Very Rev. George J. Patterson, V.G., and Very Rev. Joseph G. Anderson, V.G., are appointed protonotaries apostolic. The Revs. Denis J. O'Farrell, William P. McQuaid, John O'Brien, Jeremiah E. Millerick and Edward J. Moriarty are made domestic prelates, and the Rev. Michael J. Splaine, D.D., chancellor of the archdiocese, a private chamberlain. Mgr. Moriarty is at present in Rome with Archbishop O'Connell. Mgr. O'Brien is the editorial director of our ever welcome contemporary, the *Sacred Heart Review*, and this tribute to his work for the apostolate of the press has been splendidly deserved.

—Plans have been accepted for the new buildings at Newton of Boston College that outline fifteen structures in English Collegiate Gothic style. Work on the first of these is to begin this summer. A friend of the institution has sent it its first ornamental gift, the famous marble statue of St. Michael conquering Lucifer, which was executed in 1868 by M. le Chevalier Scipione Tadolini at the order of the late Gardner Brewer, Boston merchant and art lover. At its completion it was the sensation of all Rome. It cost \$20,000.

—Just as Bishop Ludden, of Syracuse, was about to start for Rome an attack of grip forced him to relinquish the trip, and he has sent Right Rev. Mgr. J. S. M. Lynch, who sailed on April 17, to represent him at the Holy See. Before the bishop was taken ill the priests of the diocese met to bid him a formal adieu and then presented him with a purse of \$12,000 and an address in which among other things they say:

"Never in the twenty-two years of your episcopacy have you called once on your priests to aid in any enterprise you may have undertaken. When there was question of a cathedral for the diocese you did not, as is customary the world over, tax the respective parishes of the diocese, but, in your own unostentatious way removed what was once considered a permanent barrier to the church's extension, and in its place built a magnificent sanctuary, thus making of an unfinished church one of the most complete and gorgeous temples to be found in the United States—all from your own private purse. And to this day no man has ever heard you refer to the expense."

—The Rt. Rev. Monsignor John P. Farrelly, spiritual director of the American College in Rome, has been appointed to the bishopric of Cleveland, Ohio, made vacant by the death of Bishop Horstman

almost a year ago. Mgr. Farrelly was born at Pine Bluff, Ark., about fifty years ago. The new bishop made his studies abroad and was ordained in Rome in 1882. After his ordination he was appointed secretary to Bishop Rademacher, and Chancellor of the Diocese of Nashville. His position as spiritual director in the American College and adviser to the Congregation of the Propaganda brought him in contact with the students in Rome who afterward returned to this country to take up parochial work. The Diocese of Cleveland has 427 priests and over 300 churches, with 66 stations and 42 chapels. It has a seminary with one hundred students preparing for the priesthood, and a Catholic population of 330,000.

—On his departure for his visit *ad limina*, New Orleans gave Archbishop Blenk an extraordinary ovation which the *Times-Democrat* says editorially, "was a proper tribute . . . to a man who has not only filled with honor the high ecclesiastical position he holds, but who has interested himself as a citizen in every work that could tend to the moral upbuilding of New Orleans and its people. No one has done more in the grand work in this direction in the last few years than Archbishop Blenk."

—During part of February and the whole month of March, the German press, especially in Bavaria and the surrounding districts, was flooded with notices of the "Tremel Case." The Liberal newspapers savagely attacked the Archbishop of Bamberg, Dr. von Abert, and even the Apostolic Nuncio, who were denounced as tyrannical destroyers of freedom, violators of the constitution, etc. In point of fact, the Nuncio took no step whatsoever in the matter, and the Archbishop was not only acting within his rights but in duty bound to repress the insubordination of a priest of his diocese. The case is this. Father Tremel, a parish priest, attended, in opposition to the command of his bishop, an assembly of the Liberal party, who are bitterly hostile to the Church. When called upon by his ordinary to express regret for his conduct, Father Tremel refused and was in consequence suspended. He then announced his determination to appeal to the protection of the State against his bishop,—an action, the penalty of which is, according to Canon Law, excommunication. The Liberals hailed him as a martyr for his opinions and raised a subscription to indemnify him for any losses he might incur. The Archbishop and many priests of the diocese exhorted Father Tremel not to push matters to an open breach. The priest relented and wrote a letter to his bishop, expressing regret for his action and submitting humbly to ecclesiastical authority.

—The Church Extension Society has issued a complete record of the official pro-

ceedings of the Catholic Missionary Congress held in Chicago, November last, as well as of the addresses delivered and the papers read on that occasion (printed by J. S. Hyland & Co., of Chicago). Although, owing to the ease with which our rapid-fire living obliterates momentous incidents, the congress itself is but a memory with most of us, yet the story of its proceedings cannot fail to be of unusual interest to Catholic readers.

Called at a most opportune time, the great gathering of ecclesiastics and laymen in Chicago meeting at the call of the Church Extension Society marked the beginning of a new era in the history of the Church in North America. By Pontifical Act that Church, hitherto a missionary field under the tutelage of Propaganda, had passed out of the jurisdiction of the Sacred Congregation and taken its stand among the fully organized and equipped hierarchical unities of the world. To give fitting opportunity to study the new duties and responsibilities devolving upon us in this change, the congress convened on Nov. 15th last—the first meeting of the kind. The splendid pomp and solemnity of its ceremonies, the extraordinarily large attendance of laymen, priests and bishops from all parts of the land, the enthusiasm and earnestness which marked each day's program and the evident care with which those who spoke in its many sessions had labored to secure accuracy of statement in their important papers—all marked the sense of importance the promoters of the notable gathering attached to its assembling.

Practically every question affecting the work of the Church in the promotion of that which Pius X has made the special aim of his Pontificate—"to restore all things in Christ" (*restaurare omnia in Christo*)—was at least touched upon, in some or other of the sessions, and the dominant note of the entire congress was that the time had come when America's Catholics must arouse themselves to the need of strenuous, unselfish effort in co-operating, clergy and people alike, to this magnificent purpose. Plain speaking characterized the deliberations of the assembly, and in this some have found the one element which gives fair room for criticism. Not that any Catholic objects to the throwing of light into the innermost ways of the Church, or grows restive under courteous reference to weaknesses and mistakes and faults; but Junius-like scoring of our pioneers without the saving grace of a kindly appreciation of the splendid way in which they have borne the heat and burden of the day does not appeal to most of us, and this tone, we regret to say, marks a few, happily a very few, of the utterances of the Congress. The editor has included in the volume extracts from some of the sermons delivered in the churches of Chicago on the

opening day of the Congress by the visiting delegates, bishops and priests. The extracts, in many cases, are so full of the spirit of apostolic enthusiasm that one regrets the lack of space which forbade reproducing the sermons in their entirety. The publisher has done his share of the work excellently, and the neatly bound and substantial volume will make an attractive addition to one's library.

—The Diocese of Münster, Westphalia, is making preparations for the eleventh centenary of the death of its first bishop and patron saint, Ludgerus, who died on March 26, in the year 809. The great feature of the celebration will be a pilgrimage from all parts of the diocese to Billerbeck, the place where the saint died. On March 26 a pontifical high Mass was sung in the chapel which marks the exact location of the room in which the saint breathed his last. But the pilgrimages and other solemnities will take place between June 20 and July 4.

—It is not too late to call attention to the appeal made by Cardinal Gibbons and Archbishops Ryan and Farley in behalf of the Negro and Indian Missions of the United States. With great sorrow they bring before the Catholics of the country the necessity of greater and more unselfish co-operation in a work of first importance to the Church in America. The collection taken up for the support of these missions during 1908 showed a notable falling off and in consequence the work of those who have the care of Negro and Indian Missions has been seriously crippled. Meantime, the Indian Mission Schools, for the present, may not be discontinued; the Bishops who have Indians in their dioceses declare that successful mission work among them is impossible without the schools. And the necessity of aggressive interest in work among our colored brethren should be apparent in a day when even the nation begins to have a suspicion that the solution of the "negro problem" rests with the Catholic Church. It is, therefore, not strange that the Most Reverend Prelates making the appeal declare "that the collection for 1909 must not produce less than the collections of former years—it must by all means be increased; and should be a notable testimony not only of the loyalty of bishop, priest and people to the call of the Sovereign Pontiff, but a proof positive of the zeal for souls which abounds in the hearts of the Catholics of America."

—Father Alexander Karl, Abbot of the famous Benedictine monastery of Melk, in upper Austria, who died recently in his eighty-fifth year, was a member of the Austrian Herrenhaus and of the Landtag of Upper Austria. His public services, for which he had received several decorations, were many and various.

—On the thirteenth of July, 1908, there took place, in Madrid, the exchange of ratifications of the Protocol agreed upon between the Holy See and Spain introducing certain modifications into the Concordat of 1851, in respect to the expenses of public worship. By one of the articles of this Protocol a mixed commission is to be named, one-half to be appointed by the Pope, and the other by the Government, but with the condition that the Archbishop of Toledo must be its President. It is said that the Government contemplates the suppression of nine dioceses, various capitular foundations and seminaries. The populations of the districts threatened have protested energetically. The loss of their episcopal sees means ruin to many districts. What the Treasury pays to the Spanish clergy is a minimum of indemnification for the spoliation perpetrated by the Liberals in 1851; while, in the Concordat of that year, the endowments of public worship and the clergy were assigned "without prejudice to the increase in them which may be made when circumstances permit" (Article 36). This increase has not come, but, on the contrary, diminutions and discounts, although at the same time the emoluments of other functionaries have been augmented. And now they are threatened with these suppressions.

—In Cologne a committee has been formed to make arrangements for the International Eucharistic Congress, which is to be celebrated in that city next summer. The occasion will no doubt be marked by one of the grandest celebrations in the history of the old city, and will afford an opportunity to display with pardonable pride the vast treasures of her relics and to impress a multitude of visitors with the magnificence of her churches. There was a peculiar charm accompanying the Eucharistic Congress in the capital of Protestant England. There will be another and still greater charm when the congress meets in a city from whose beautiful temples the Eucharistic God has never been banished.

—Three years ago the Catholic boatmen on the Rhine and its tributaries formed an association called "The St. Nicholas' Society of Seamen," which now numbers about 2500 members. Its object is to keep alive the Catholic spirit among its members and to bring about a regulation of the hours of labor and a better observance of Sunday. Another purpose of the society is to provide orphan asylums for the children of the rivermen, to have savings banks of their own and agencies where legal advice will be given to the members. Cardinal Fischer, of Cologne, is the protector of the society. Sunday observance is said to be in a better condition in Holland, where no

river-boat is allowed to leave on Saturday unless it puts into some port at least once on Sunday.

—It seems strange that the question of a Catholic university should exist in Austria, a Catholic country. But there is no closing one's eyes to facts. The question does exist and is pressing for an answer. One answer has been to win back the already existing universities to their Catholic character. The other is to found a distinctly Catholic university under the guidance of the Austrian hierarchy on the plan of the Catholic University of Louvain. To further this last plan an association was founded which has just completed the first quarter-century of its existence. The president of the association, Cardinal Katschthaler, Prince Bishop of Salzburg, has taken the occasion of the completion of these twenty-five years, to write an important letter to the Catholics of Austria. His Eminence impresses upon the Austrian Catholics that there would be no difficulty in the way of the realization of the project on the part of the Austrian government. The bishops of Austria have the right under the law to found institutions of higher learning if they choose. Neither would there be difficulty from the financial standpoint. Although one cannot expect government aid for the project, yet the example of Belgium, the United States, Canada and Spain shows that this difficulty can be easily overcome by the generosity of Catholics. The failure lies in the lack of common effort on the part of the Catholics of Austria. This is due in part to national contentions, which are of influence here as in so many other fields of endeavor. Against this national feeling, so calamitous for Austria, the university would be a powerful remedy, as it would be Catholic, not national.

—Bishop Frederick Linnoborn, C.S.C., who had been placed in charge of the diocese of Dacca, Bengal, India, is the latest American contributor to the missionary force in the East. He was formerly rector of Holy Cross Hall of the University of Notre Dame. In 1898 he was appointed Procurator General of the Congregation of the Holy Cross, with residence in Rome. Bishop Hurth, whom he succeeds, and who resigned because of ill health, was formerly president of St. Joseph's College, Cincinnati, Ohio. Many of the priests now laboring on the missions in the East Indian diocese were educated at Notre Dame University and ordained specially for work in the Bengal missions.

It will be news to many that Catholic priests in Prussia receive in very many places what is called a "salary" from the State. This money is in reality a compensation for the immense amount of Church property seized upon by the State in the beginning of the last century, and

it is only granted where certain other conditions obtain. These "salaries" have always been insignificant and considerably lower than those of Protestant clergymen of the same rank. A law has now been passed which provides for higher compensation. Unfortunately it will not benefit the assistant priests but only the parish priests and others of higher rank. The bishops whose advice in the matter was asked reluctantly yielded to this restriction. They resisted strongly another restriction suggested by Prussian policy in regard to Polish subjects, namely, that the three dioceses which are almost exclusively inhabited by Poles shall not derive any benefit from this law. As Cardinal Kopp protested in the Prussian House of Lords, they would have declared the whole law unsatisfactory and would have prevented its passage, had not the bishops of the three dioceses, with complete unselfishness, asked them to consent under protest, and not to permit by far the greater part of the Prussian clergy to be deprived of what is to be allowed them.

—The publication of all the articles in *Borinquen*, the new Porto Rican Catholic magazine, in both Spanish and English illustrates the conditions of the island to which Bishop Jones alludes in his official approbation:

"The two distinct forms of civilization, embracing peoples of diverse nations and tongues, with traditions and education very divergent, have met to be blended into a harmonious unit. *Borinquen*, as the exponent of Catholic principles and doctrine, will appeal with force even to those who are outside the household of the Faith or who have forsaken the priceless inheritance of their fathers."

Bourke Cockran's Chicago speech on "The Catholic Church, the Author and Defender of True Liberty," published in sonorous Spanish, should prove interesting to a people who are sometimes taught that Catholicity and democracy are incompatible.

The general report of baptisms and marriages in the diocese for 1908 is instructive. Of the 74 parishes, six sent in no statement, the remainder total 28,901 baptisms and 4,283 marriages.

The neighboring republic does not appear to enjoy the religious liberty of Porto Rico. The Archbishop of San Domingo, wishing to erect a mausoleum to his predecessor, received the following note from the government:

"Since the churches are the property of the State, the permission of Congress is necessary for the erection of a monument as well as for anything else done within its precincts not having an exclusively religious character."

The Archbishop protests that the State

never had or even claimed such a right, but it is not stated whether the protest was made practical. The following extract from Bishop Jones' reply to his Grace of San Domingo is instructive.

"We are surprised to know that the State should interfere in a matter so plainly within the province of ecclesiastical authority. Only a few months ago the Spanish colony in San Juan asked our permission to deposit the remains of Juan Ponce de Leon in our cathedral with the view of erecting in time a fitting monument to the first governor of Porto Rico. The transfer was accomplished without any thought of asking our government for permission."

OBITUARY

Doctor Joseph Maria Peruter died recently in Arco, South Tyrol. He was Director of the Royal Imperial Central-Institute for Meteorology and Geodynamics, in Vienna, and Professor of Geophysics in the University of that city. Peruter was born in 1848 in Neumarkt in the South Tyrol, and after his gymnasium studies, entered the Society of Jesus, in which he remained for thirteen years. Recognizing that he had no vocation to the priesthood, he left the Society, after a bitter internal struggle, in 1877, with the full consent and approval of his superiors. He decided to study natural sciences and became one of the greatest authorities on meteorology.

His writings were numerous and distinguished for clearness and thoroughness. He had interested himself especially in the optics of the atmosphere, but his great work on this subject was unfortunately not completed. He reorganized and enlarged the meteorological institute in Vienna, adding a department for the study of earthquakes. After a lengthy struggle with the government he succeeded in having the weather reports of all the crown lands of Austria spread by telegraph over the whole country, to the decided benefit of agriculture and commerce. He had formed great plans for the foundation of a Catholic Academy of Sciences and for an international institute of Catholic scientists. In him both the Church and the scientific world in Austria have suffered a loss not easily to be repaired.

The State of California has lost a noble son in John Edmond McElroy of Oakland, who died there on March 24 of pneumonia. He was born in Oakland, where he continually resided, except the four years he spent at Santa Clara College, whence he graduated with marked honor in 1892. Immediately after he entered the Law-School in San Francisco, from which he graduated three years later, and at once began the practice of law in his native city. His great abilities, his charming address and open

manner joined to unflinching fidelity to Christian principles, rendered him soon the best known and the most popular of the younger attorneys of Oakland. He was elected in 1903 to the office of City Attorney, a position which he held to the end of his life. His funeral was honored by an immense concourse of people, and the *Oakland Tribune* says that "it is no exaggeration to say that everybody attended the funeral," thus expressing what otherwise does not seem to be expressible.

Father Beauchene, the missionary, died recently at the Pasteur Institute, Paris, of sleeping sickness, contracted in Africa. He was walking across the Luxembourg Gardens when he suddenly collapsed and was conveyed to the Pasteur Institute. All the remedies applied proved unavailing. The *Catholic Times* of London declares that the number of deaths due to this disease is alarmingly on the increase. Whole villages are swept away in Uganda and the reports from the German West Africa Colony of Togo describe its ravages there as equally destructive. Leading medical men from Great Britain and Germany who have made investigations on the spot have so far been baffled.

One of the most famous and most prolific composers of Spain, Don Ruperto Chapi, died at Madrid on the 25th of March. He was born on the 27th of March, 1851, the son of a poor barber of Villena, Alicante. At the age of seven he had finished his solfeggio, and at nine he composed pieces which the town band of Villen performed. He wrote his first work for the theatre when he was seventeen: a *sarsuela* in one act, entitled "La Estrella del Bosque," which has not been published.

He arrived in Madrid in September, 1867, and entered the Conservatorio in the classes of Pianoforte and Harmony. His works are considerable and varied—orchestral, chamber music, pianoforte pieces, melodies for voice and pianoforte, religious music, military band music, *sarsuelas*, operas, and other productions. Death surprised him just when his admirers were preparing an enthusiastic tribute of homage upon the triumph of his last opera. His funeral was an imposing display of popular mourning such as Madrid has seldom witnessed.

General M. C. Butler, noted as a soldier, statesman and lawyer, died at Columbia, S. C., April 14, having received all the rites of the Catholic Church. He had been baptized by Father Fleming, of Columbia, February 26, and confirmed by Bishop Northrup on March 8, his seventy-third birthday. He will receive a more extended notice in the next issue of AMERICA.

LETTERS TO THE EDITOR.

Expressions Concerning America.

"I think your idea is good. What I purpose doing with your AMERICA is this: Every Sunday at Vespers, read from the magazine any article or articles I think may be interesting to the people. This will be instructive food for the people who cannot or will not subscribe, and will help to advertise it to those who may have an inclination to buy. Sometimes I may do it at late Mass. You know that a wise man is he who knows he has no brains of his own, but at least knows enough to use the brains God has given to others. Don't give us any milk and water with more water than milk—give us articles with *solid* reasonings appealing not only to the heart but to the intellect of our practical people. I am an old war horse, having living thirty-two years among people of every shade of thought.

"I hail with delight your AMERICA as I am fully aware that under your supervision one will have something worth reading."

Yours very sincerely,

(REV.) E. J. FLYNN.

*Sacred Heart Rectory,
Mt. Vernon, N. Y.*

I am greatly rejoiced that the weekly AMERICA is to be undertaken by yourself and colleagues. I think it will do a great good, as I observe that its scope will be wide, and, as it will appear weekly it will be much fresher in its news, and I think, is bound to be more effective in its work than the best of monthly publications could ever hope to be. I trust you will have the highest success in its promotion, and I am pleased to have the opportunity of becoming a charter subscriber.

Yours very sincerely,

RICHARD M. REILLY.

While regretting to lose the old we are all anxious to welcome the new. Success seems inevitable. Everything is ripe for it. With best wishes,

ANDREW MAGUIRE.

561 W. 12th Street, Chicago, Ill.

Allow me to congratulate you on the new magazine of which you are one of the editors. I wish you every success in the world.

Very truly yours,

RICHARD H. CLARKE, JR.

49-51 Chambers Street, New York.

You have my best wishes in your laudable enterprise. May your efforts meet with the material success the good cause in which you and your associates are enlisted deserves. As far the literary success no just fears are entertained, for the men at

the head of the movement make such success an assured fact. I shall await in pleasurable anticipation the initial number of AMERICA.

Very respectfully,
L. CAILLOUET.
Thibodaux, La.

. . . I hope AMERICA will be a great success and a great help for Catholic information. We are anxiously awaiting its first issue.

Yours, etc.,
SISTER M. STANISLAUS.
Sacred Heart Academy,
Lancaster, Pa.

. . . I shall appreciate very deeply being a charter subscriber to your new Review, and feel sure it will meet with the great and lasting success your effort so richly deserves. I have for many years enjoyed *The Messenger*. With every good wish for your success.

Very sincerely yours,
(Miss) ZELIA BARRY.
385 S. Erway St., Dallas, Texas.

. . . Do hope you will succeed beyond fondest expectations. The Fathers here are enthusiastic.

Very cordially,
J. J. BROWN, S.J.
College of the Sacred Heart,
Alcott Station, Denver, Col.

. . . I have always enjoyed reading the *Messenger*; but I like the change you have made, and I sincerely hope that AMERICA will be eminently successful.

Respectfully yours,
P. W. DONAHOE.
Pittsburg, Pa.

. . . Having read the announcement in a St. Louis German newspaper of the new weekly, "AMERICA, a Catholic Review of the Week," I cannot but expect that it will meet with the approval of all.

Very respectfully,
REV. ISIDORE FOSSELMAN, O.F.M.
155 Market St., Memphis, Tenn.

. . . We are very happy to contribute to so good a cause and be among the charter subscribers of the new Review.

THE CARMELITE SISTERS.
Carmel, Baltimore, Md.

. . . It gives me great pleasure to become a subscriber to your new periodical AMERICA which comes to fill a long-felt want among the more educated Catholics and inquiring non-Catholics.

Very respectfully and sincerely,
MRS. ROBERT D. BENSON.
Box 312, Summit, N. J.

. . . Wishing AMERICA the success I am sure the Editors will make it deserving of, I remain,

Yours very truly,
A. E. McELDERRY.
Guelph, Canada.

. . . I need hardly assure you of the interest I take in your new weekly and its success. I am looking forward with pleasure to its reception every week, as I know it will fill a want long felt by Catholics, who desire accurate information as to general news affecting their interests.

Yours faithfully,
W. P. O'CONNOR.

Our "Cosmopolitanness."

. . . I desire to say I am heartily glad to learn you are about to publish a weekly along the lines you mention in your circular. In my humble opinion it will be a Godspeed for clergy and laity. Your well-known accuracy and thoroughness along with your cosmopolitanness will make your review a leader from the start. I for one thank Our Lord for having inspired the project and given you the means to carry it into execution.

Respectfully indeed,
D. LEHANE.
Missionaries of the Sacred Heart,
Watertown, N. Y.

. . . I will be glad to welcome the new publication AMERICA, while I am sure I will miss my old friend *The Messenger*. Wishing you every success, I am,

Yours truly,
ISABEL S. O'CONNOR.
1 East Battery, Charleston, S. C.

. . . I am delighted to become a charter subscriber of AMERICA, and enclose check. . . I need hardly tell you how greatly interested we all are in the new enterprise, and how heartily we wish it success. We shall await the coming of the first number with impatience, and you will have no more appreciative readers than our family.

Most sincerely yours,
MARY RICHARDS.
Black Horse Terrace,
Winchester, Va.

. . . We greatly need such a Catholic weekly review. Wishing you every success, I am,

Very respectfully,
HANNAH M. SAUSE.
481 Fourth St., Brooklyn, N. Y.

. . . I have had more pleasure, knowledge and information from *The Messenger* than the credit and would like to send my

new subscription entire to put such a good review into a large field of usefulness. Allow me to thank you and your associates for the great pleasure I have derived from *The Messenger*, and wish the new Weekly Review every success and God speed.

Very truly yours,
TERESA R. O'DONOHUE.
5 E. 69th St., New York City.

. . . I am satisfied that this new undertaking of which you are to be the head will be of incalculable benefit to the Catholics in this country. I shall take great pleasure in doing everything in my power to be of service to you at any and all times. Believe me, dear Father,

Very sincerely yours,
WILLIAM H. BUCKLEY.
39 State St., Albany, N. Y.

Until the Daily Comes.

DEAR SIR:

I have an idea that you would like to know what a Benedictine Father of Mt. Angel, Oregon, says about the *Messenger*. On the first page of No. 7, *St. Joseph's Blatt*, the Rev. Father says: "Why, in the United States fourteen million Catholics and not a single Catholic daily paper. Millions and millions are spent for new Cathedrals and can we not spare half a million to get up and sustain a daily Catholic press. Happily there is at present a light dawning from the Jesuit quarters in New York, that this most just desire of a Catholic population may in a near future be realized. The Jesuits are going to publish the *Messenger* weekly, and we have not the least doubt that their work will be a success, and it is our intimate desire that sooner or later this weekly will become a daily, the *first English Catholic Gazette*."

From yours sincerely,
JOHN POST, S.J.
De Smet, Idaho.

How America May Serve.

. . . The value of your new weekly, it seemed to me, could be brought directly home to the great lay backbone of American Catholic manhood, by telling them how AMERICA will serve them in making the important part of their fortnightly meetings both interesting and profitable Catholicly. Through your various agencies and by direct circular to the "Lecturers" and others of the K. of C. this plan could be unfolded in detail with good effect. For there would be a pretty general awakening amongst us as to the need of a practical and intelligent participation in matters Catholic, thank God! and at the same time a happy realization of the possibilities of the Social Session in this connection.

Sincerely,
E. J. G.